NEW OUTLOOK

MARCH, 1957 - 30c.

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Digest
of ideas and ideals

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

MARCH, 1957

A Platform-In-Summary

A NEW OUTLOOK FOR WORLD BROTHERHOOD

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as

they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity

★

THERE IS BUT ONE Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion CAN ONLY BE ONE if we accept the real primitive meaning of the root of that word.

We are all brothers—by laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us—let us unite to form a practical nucleus of a UNIVERSAL BROTHERHOOD OF HUMANITY without distinction of race, creed, caste or color.

The Meeting Of East And West

C. Jinarajadasa

WHO'S THE MAN that says we're l islands shouting lies to each other ross seas of misunderstanding?" hus spoke once a true observer of ien. Never was it truer than with re- ard to the men and women who live the two great halves of the world, ie East and the West. Dreams are verywhere the same, and hearts verywhere beat to the same rhythm; norance, lust, and greed, under ark skins or fair skins, show the me ugly visage. It was said by a ise woman of France: "*Tout, com- rende, c'est tout pardonner,*" to nderstand all, is to pardon all. From ne step higher whence to survey life, ie lover of humanity will say: "To nderstand all is to admire all."

"O, east is east, and west is west nd never the twain shall meet." So ipling is misquoted a thousand mes, for that is just what he did *not* ay; that is the sentiment which he laces in the mouth of the blind ob- rver of men. His own true senti- ient comes in the third and fourth nes which none remember to quote:

> But there is neither east nor west,
> border, breed, nor birth,
> When two strong men stand face to face, though they come from the ends of the earth!

When two strong men stand face to face! There we have the real key-note. When true men or women, strong in their devotion to duty, flawless in their self-sacrifice, meet face to face, then, though they be Indian or Briton, Turk or Jew, they greet each other in friendship and reverence as knights pledged to one Ideal. There is no East or West for them, but only one unchanging North, an "immovable" Pole Star.

It is true that for generations the East and the West have misunderstood each other. But that is only because not "strong men" but weak men of either continent have talked to each other. The occidental, till quite lately, has looked upon the oriental as did Kinglake in his travels, narrated in *Eothen*: "A mere oriental, who, for creative purposes, is a thing dead and dry—a mere mental mummy that may have been a live king, just after the flood, but has since lain embalmed in spice." And in return, the oriental has looked upon the occidental much as Du Maurier told us that the French

looked upon a certain type of Briton:

"It was stiff, haughty. contemptuous. It had prominent front teeth, a high nose, a long upper lip, a receding jaw; it had dull, cold, stupid, selfish green eyes, like a pike's, that swerved neither to right nor left, but looked steadily over people's heads as it stalked along in its pride of impeccable British self-righteousness." Though Kinglake was right, though the French are right, they are right only with respect to a few, those few who misrepresent their race and its high traditions.

As it requires a strong man to call out strength, so it requires nobility to call out what is noble. The strong and the noble of the East and the West know how to recognize each other, and to form ties of friendship, leaping every barrier of ignorance and mistrust.

The East and the West would not be coming together, except that they are guided to come together, because they can help each other. The philosophy of the East and the chivalry of the West are now both necessary for the world's welfare. The two continents are indeed coming together.

THE CULT OF BEAUTY

Two great forces by turns work upon the world, as by an unseen direction the destinies of peoples are fashioned to shape civilization. One force drives nations apart, and the other draws them together. Centrifugal and centripetal energies seem as the ebb and flow of a hidden tide in the affairs of men, and now the ebb and now the flow is visible as we study the history of nations. Rivalries and jealousies, or threats of war in their train, make for a while civilization a mere mockery; then, as the world's wheel turns, a new era dawns, and the erstwhile enemies look at each other with new eyes, and see that the enemy of yesterday is a fellow man after all.

The centripetal forces in the world are slowly gaining strength, with setbacks here and there, it is true. But the voice of Nature, which whispers to the mystic's ear, "I am one," is being heard today by myriads. There is in men's hearts today, whether they be of the East or of the West, a craving to justify to the mind a faith that is slowly being born in the heart. That faith is that there is a lovelier life and nobler aims than a man can find within the boundaries of one land, however passionately he may love that land as "God's country." It is this new spirit among men that makes the meeting of the East and the West not a beautiful dream, but a reality which is slowly being discovered by those men and women who are in the vanguard of civilization.

Among all the factors which today re binding the East and the West n the bonds of understanding and elp, perhaps the two strongest are he Creed of Brotherhood and the Gospel of Beauty. It is the former which is becoming a universal reli-ion, and it is now professed by the best in all the existing religions. For hose who truly live their faith, not with the outer observances of conch r bell, but humbly and inwardly, with charity and consecration, know hat there can be but one Truth in he world, as there is but one Sun to lispel the night's darkness.

The Creed of Brotherhood meets o opponents today; few there be ndeed who live it, but none who hallenge it as an ideal. The very xploitation of the industrially ill-quipped Eastern peoples by the hustling" West makes to stand out ll the more clearly in contrast the lreams which the philanthropic men nd women of the West have of a omity of all nations who shall help nd sustain each other, without the resent international bickerings.

The "color-bar" today in the white Dominions only emphasizes the aims f the best Imperialists in those very Dominions to create a true Imperial ome where men of the East and West, and North and South, shall ive side by side, under equal privi-eges and with equal obligations to serve one Divine purpose for the Empire.

All the forces of darkness which deny Brotherhood call out even stronger forces determined to realize it. The final victory is with Brotherhood, and not with enmity and isolation, though there is bound to be yet many a skirmish between the advance guard of the one and the rear guard of the other.

Of equal consequence just now as the Creed of Brotherhood, for uniting East and the West, is the Gospel of Beauty. In the cult of the Beautiful, humanity has found a golden chain which binds people to people, and continent to continent. In painting and sculpture, in architecture and music, in literature and drama, men and women of the whole world hear one universal language spoken by the creative imagination of Man. Art has no Fatherland, except it be that of the highest human Spirit, which is the mirror of the Spirit of God.

As we read a poem from France or Italy, from England or Germany, from India or Japan, no thought of nationality enters the imagination to warp the pure reflection there of the Good, the True, and the Beautiful. Time ceases when Beauty reveals herself, and a hymn of the Veda or an episode of Homer is as alive today as the creation of the most modern poet. Who can explain why Art transcends

nationality, and is "not for an age but for all time?"

During the great war, the classical music of Germany was being played in London. Tagore's imagination created in Bengali, and it is clothed in English, and clothed again in French or Dutch or Scandinavian, and yet the brooding spirit of India is revealed through all the translations, and the West hailed the poet of the East as a world-poet, whose message is for all who seek the Spirit of Goodness and Beauty. Shakespeare is acted in all the tongues of India, and men see in his creations not Elizabethans but themselves, living and loving and toiling in Indian villages under Indian skies.

This need of Beauty is being felt more and more by the best humanity today. And so feeling, they are being forced in their search to seek her not only in their Motherland but in foreign lands as well. No more significant fact is there just now than the avidity with which all branches of Eastern Art are being sought after in the West today. Art-lovers of the West know that they miss in their Cult of Beauty something which the East has realized; such few Eastern artists as have studied in the West know that there is in Western Art what is not to be found in the Art of India, Japan, or China. There is no rivalry or jealousy in the love of Beauty; all aspects of beauty are equal, for all reflect a world which is beyond time and space and morality and to which the Spirit of man is most inwardly kin.

While Patriotism divides, Art unites. Each work of art from Benares or Surat or Moradabad, as it goes to western lands, carries with it a whisper that Indian hearts are dreaming a Beauty which is unchanging and which is the solace in a world of impermanence and decay. Each in western lands who gazes on the creations of the Indian imagination thrills to know that his own dream of immortality and permanence is known by brother dreams in far-off India. By poem and by picture minds are being trained to know a Unity which transcends the dividing lines of color and creed. And as further a man travels, and sees for himself the glorious sights which nature reveals in the many lands of the world, his heart transcends the barriers which a national tradition imposes upon his imagination. The steady growth of a sense of Beauty in life is the surest promise that Brotherhood will in no long a time cease to be a dream, and will be a reality of our daily lives.

It is striking to note how the idea of Brotherhood and a love of the Beautiful react on each other in our lives today. Sympathy with man and

ympathy with nature seem like sub-
ance and shadow, one being the sub-
tance to some souls, while to others
is only the shadow. But shadow
nd substance both reveal to the im-
gination possibilities of thought
nd feeling, for the nation as for the
ndividual, of which we scarce dream
oday. Our world now cannot con-
eive of life where there shall be no
ompetition, no prejudice of caste or
lass or color, and no narrowing
ride of race and tradition. Yet that
uch a world exists somewhere, is
ver the message of both Brother-
ood and Beauty.

They are the compelling factors of
he new world in the making. Even
f as yet only a few consecrate them-
selves to the New Humanity which is coming, those few are slowly gaining in strength, for to the soul who is strong enough to say that there is no East and no West, but only one Humanity, all Nature's forces give aid today to dare and to achieve.

The East and the West must perforce come together, for their separation henceforth is an illusion, a thing of time and limitation. And when the illusory curtain lifts, then the two are seen to be one, neither East nor West, but only one wonderful indestructible Life. The vision out of time and space and illusion is ever his who will seek neither East nor West, neither North nor South, but only the Center.

TO OBTAIN A KNOWLEDGE of duty, man is not sent away, outside himself to ancient documents, for the only rule of faith and practice; the Word, is very nigh him, even in his heart, and by this Word, he is to try all documents whatever. Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mohammedans, but is co-extensive with the race. As God fills all space, so all spirit; as he influences matter, so he inspires . . . conscious man.—Theodore Parker

Editorial Echoes

AN APPROACH TO ASIA

BASIC CHANGES in United States policies toward Asia were suggested recently by Associate Justice William O. Douglas of the Supreme Court.

"We must think more in terms of people and their dreams of freedom than in terms of guns and dollars," he declared in a speech prepared for the Ninth Annual Roosevelt Day Dinner, sponsored by Americans for Democratic Action.

"Friendships are made not by lavish grants but by kindly attitudes and common objectives."

Justice Douglas, who has traveled widely in the Soviet Union and other Asian countries, deplored what he depicted as a widening gap between the United States and Asia. He cited a number of instances where the Soviet approach had been more effective, in his estimation, in the contest for the minds and hearts of Asian peoples.

"The way Asia goes will determine whether the world scales are tipped to the Communist or to the Democratic side," he asserted. "The balance of political power in the world lies in Asia. It has the bulk of the people in the world—and the bulk of the riches as well."

The Associate Justice declared that the concepts of liberty, freedom and equality constituted "the one decisive advantage" held by the United States over the Soviet Union in the Asian struggle.

"They can bring us victory if we will only make them vital forces in our domestic affairs and translate them into affirmative terms when we come to foreign policy," he said.

"But to make them positive influences in our foreign policy we must first shift our emphasis from the military to the political, and second go to Asia with humility, offering to help them solve their problems their own way," he asserted.

Among factors contributing to the present situation, Justice Douglas said the United States had "propped up decrepit war lords, financed medieval kingdoms and been the closeally, not of liberal leaders, but of the

eactionary influences in Asian life."

In addition, he asserted, military lliances with Asian nations "are itched to economic aid" and "we, ndeed, have boasted that those who nake their military pacts with us re beneficiaries of American lar- esse."

Justice Douglas also cited "the eign of intolerance" in the United States as a factor in relations with Asia.

"We have unconsciously enlarged the category of subversives to include those whose ways and habits of thought are strange and disquieting to us," he said. "The unorthodox—and at times even the liberal—is confused with the subversive. And the Socialist is almost a synonym for the Communist."

SCIENCE STUDY AND TEACHING IN THE U.S.

IUCH HAS BEEN SAID about the hortcomings of science study and eaching in the United States. Now nother side has been presented by a 'ale University scientist and a Con- ecticut elementary grade teacher vho is president of the Connecticut tate Teachers Association.

Both the scientist and the teacher naintain that the nation's science eachers themselves are taking crea- ve steps to remedy a situation which as been attacked as unproductive of oung scientists badly needed in the nodern world.

The scientist, Harold G. Cassidy, ssociate professor of chemistry at 'ale, emphasizes that the science eacher is the all-important factor, ot the equipment or the room, in romoting the interest of young peo- le in science. And teachers, he as- erts, are recognizing these facts in imparting proper attitudes and proper motivations to students engaged in studying the subject.

The teacher, Miss Elizabeth Quinn, says that more comprehensive courses in science are being offered in the secondary schools than is generally believed. In at least 25 States, successful completion of science courses is required for high school graduation, she says.

Statistics showing a low enrollment in high school science subjects are misleading, according to Miss Quinn, in that comparisons were based on the number of students taking a particular science course to the total high school enrollment, rather than the truer figure of the number of students in the grade in which the course is normally given.

On this basis, the statistics indi-

cated that 72.6% of all American students are taking biology in the grade in which it is normally offered, Miss Quinn says, and 31.9% are taking chemistry along with 23.5% who are taking physics.

If Miss Quinn's premise is correct we are not so badly off in science studies as we thought.

—*L.A. Times*

PACIFYING DRUGS

TOO MANY AMERICANS are seeking an easy escape from the normal concerns of everyday living. Concern is a healthy manifestation of the freedom of choice available only to humans. Without concern, sometimes mislabelled anxiety, much creative activity would cease.

Dr. I. Arthur Marshall, clinical professor of psychiatry at the University of Southern California, claims "Anxiety is healthy. It's an essential part of normal living and such persons as athletes and businessmen would be ineffective without anxieties. Eliminating them by drugs leads to false complacency."

Deploring the fact that tranquilizing drugs are found in 10,000,000 American homes, Dr. Marshall told the first annual postgraduate seminar of psychiatric problems in general practice at the Los Angeles County Medical Association auditorium that drugs cannot dissolve emotional problems.

"If used without care, they can cause physiological and psychological disaster and if taken indiscriminately can slow the reflexes and could be a factor in automobile accidents. They should never be taken without a doctor's prescription and supervision."

Emphasizing the lack of long-term clinical results in the use of tranquilizing drugs and the need for further study, the Committee on Public Health of the New York Academy of Medicine's Sub-committee on Tranquilizing Drugs urged revision of the city's sanitary code to prevent prescriptions from being refilled and deplored the "extravagant and distorted literature" being distributed by some drug companies. Indiscriminate use might be encouraged by failure to set forth the side effects of the drugs, some of which have been Parkinsonism, allergic dermatitis, constipation, diarrhea, jaundice and depression. The "lay press" was charged with contributing to "dissemination of premature and incomplete accounts of the miraculous effects of the drugs."

STATE AID FOR CATHOLIC SCHOOLS

THE *CHRISTIAN CENTURY* in a ispatch from Christchurch, New Zeaand, notes the recent presentation of petition on behalf of the Roman atholics there for the appointment f a commission to inquire into govrnment financial aid for parochial nd private schools. The education ommittee of the New Zealand Parliaent has been instructed to hear evience offered and to recommend on he basis of that presented to it. It lans to submit its recommendations efore the close of the current sesion.

A majority of those who have apeared before the committee have pposed Roman Catholic demands nd have insisted that increased rants to Roman Catholic parochial chools would greatly increase their umber and hence, would weaken he country's excellent state system f education. Further objection was nade on the ground that an increase n the number of private and denomiational schools would result in the fragmentation" of the country's ommunity life. Such opposition to overnment aid to these schools has een traditional with both the Anlican and other Protestant groups.

The claim of "double taxation" is sed in an attempt to justify the Roman Catholic demand for state aid. The Roman church says also that if the government were forced to educate the 48,000 children now in its schools, the cost would be over two million pounds annually.

The Director of Education, in his report on the matter, agreed that the right of a minority group to establish its own schools should be protected but that this should be done at its own expense. He noted that many objected to public financial aid to these schools because it could "have the effect of deepening existing social divisions, and possibly even of creating new ones."

New Zealand is not alone in its perennial struggle to withstand pressure from the Roman church to obtain public money for purposes of this kind. It goes on with unremitting vigor in every country where these enemies of public nonsectarian education have grown strong.

The Roman parochial schools are primarily instruments for proselyting and the spread of Vatican propaganda; other objectives are always secondary. They should never receive support from the public treasury of any nation that values either its integrity or its safety.

—*The New Age*

Opening The Door Of Asia

Egbert S. Olive

Professor of English, Portland State College

THE TREATY of Wang Hiya was entered into between the United States and China in 1844. It was negotiated between the Commissioner for the Chinese Empire, Kiyeng, and Mr. Caleb Cushing, representing the government of the United States. This treaty is one of the important milestones in American-Asian relations: in fact it is important in the formation of the modern world.

The Treaty of Wang Hiya marked the opening of political relations between China and the United States and gave a basis on which the commercial and cultural inter-change could proceed on an orderly basis. It was the first opening of the door for the three sealed kingdoms of Eastern Asia.

American ships had—in common with the ships of European nations—been engaged in trade with China since the establishment of the American government at the close of the Revolutionary War; but commerce had been carried forward on a limited scale and under severe handicaps. Canton was the principal port open to commerce and there, following the usual Chinese policy, the officials had no direct contact with foreigners. An official national isolation was the policy. No Chinese was permitted to teach his language to a foreigner. A group of merchants called the Cohong acted as intermediaries with foreign traders. These Cohong merchants were wealthy, responsible men who developed reputations for dependability. The Chinese government held them responsible for the "barbarians" or "foreign devils" who were in port.

The foreign merchants remained outside of the walled city of Canton occupying only crowded factory quarters. The foreign traders and sailors were not permitted to enter the city of Canton, a city of a million inhabitants. Missionaries were present only on the sufferance of the merchants. A missionary would be attached to a mercantile establishment as a "clerk." Foreign residence at the port was permissible only during the trading season from September to March each year. With such restrictions upon trade hampering the free flow of materials, the American government moved toward treaty arrangements even while the

nglish and Chinese were still fight-
ıg the so-called Opium War. The
hinese were ready to be persuaded
› open their doors.

But the negotiations were delicate
› handle. American ship captains
ad for years been accustomed to ap-
roach the Chinese with humble ex-
ressions from themselves and ad-
ressing the exalted leaders of the
elestial Empire in worshipful terms.
ı 1841 the ex-president of the United
tates, John Quincy Adams, had ex-
ressed some of the indignation
hich many Americans felt at the
›ntinuously implied slight to the
ation.

> The Chinese Empire utterly denies the equality of other nations with itself, or even their independence. It holds itself to be the center of the terraqueous globe . . . and all other nations . . . as outside tributary barbarians. . . .
>
> It is time this enormous outrage upon the rights of human nature, and upon the first principle of the rights of nations should cease. . . .
>
> The cause of the (Chinese-English) war is the **kotow**!—the arrogant and insupportable pretentions of China, that she will hold commercial intercourse with the rest of mankind, not upon terms of equal reciprocity, but upon the insulting and degrading forms of relations between lord and vassal.

Kiyeng began using the lord and assal technique on Cushing. His irst document contained the name of ıe United States on a lower line than the name for the Chinese Empire. Cushing rejected and returned the document, demanding equality of treatment in the considerations. Cushing had been expressly instructed by his government not to perform the *Kotow*, which would have compromised the independence of the United States in the eyes of the Chinese and would also be a violation of religious principles.

The instructions of the American government to Caleb Cushing were comprehensive and peaceful: "Your constant aim must be to produce full conviction in the minds of the government and the people, that your mission is entirely pacific; that you come with no purposes of hostility or annoyance; that you are a messenger of peace, sent from the greatest power in America to the greatest Empire in Asia, to offer respect and good will and to establish the means of friendly intercourse." The American government wished peaceful equality. Kiyeng submitted to the terms of equal consideration and the negotiations were carried forward.

The Treaty of Wang Hiya established the principle that the United States did not want territorial gains or acquisitions or military bases in the Asian countries. Instead it developed the principle of "extra-territoriality," a principle very important to relations between the East

and the West in the nineteenth century. Owing to the diversity of law, customs, and social systems between the East and the West, the United States from early in its history sought to exempt its nationals from the laws under which they might be temporarily residing while engaged in commerce and have them continue to be responsible to American law. Thus, in Turkey, an American would be exempt from the various requirements of Mohammedan law, but would be continuously responsible under American law.

Considering the diversity of law and custom under which world trade was conducted in the mid-nineteenth century, this principle was of the utmost importance to international harmony. As the century drew to a close, the United States also took a lead in abolishing this practice where stability was harmonious with such a move.

This treaty also applied the most-favored-nation doctrine; that is, under it the United States was to have equal commercial privileges on the same basis with any of the "most-favored" nations under treaty agreement with China. This was a move toward the open door policy and an end to unilateral agreement extracted by force or threat.

The negotiations of a treaty with a proud old nation which had been in essential isolation for centuries was a delicate diplomatic assignment and the appointment of Caleb Cushing to this responsibility was a lucky and fortunate one. There are some Americans who have made substantial and significant contributions to the relations between America and the Asian Pacific powers. Caleb Cushing was such a man. Moreover his long and stormy career had much that was American in it, filled with action, struggle, defeat, with an occasional green oasis of calmer and more peaceful achievement. His Chinese negotiations were of this latter kind.

Caleb Cushing (1800-1879) had his lifelong home in the thriving port city of Newburyport, Massachusetts. His family owned some of the beautiful sailing vessels which the boy could watch sail away into the blue horizon, bound for China and India. He was a handsome and able young man, graduating with honors from Harvard at seventeen years of age and studying law. He was for a time a teacher at Harvard, a newspaper man, a writer, as well as a lawyer. He turned his energies and abilities to politics as well as law. Probably few successful and distinguished men have been as frequently defeated at the polls and thwarted in appointive office as he was. A less hardy man would have retired from the constant

ay of public life; but Caleb Cushing as a man of strong principle and ergetic devotion. He served his ty, his district, his state, and his tion, accepting public elective or pointive office from his early enties until his mid-seventies. He as judge, congressman, ambassador, binet member, and special com-issioner—when on his mission to nina he drafted the Wang Hiya eaty.

He was appointed Chief Justice of e United States Supreme Court, but ter his enemies gathered a united rce to make war on the appoint-ent, he consented to the withdrawal his name. It was probably the ost flagrant example in U. S. his-ry of the rejection of a high ap-intive officer on purely partisan d personal grounds. Everyone knowledged that in training, judg-ent, and ability he was worthy to on the highest tribunal.

He had served the supreme judici-y court of Massachusetts with real stinction. Chief Justice Lemuel aw said of him that "when he left, e did not know what to do without m." He served as attorney general the cabinet of Franklin Pierce, be-g the first attorney general in our story to devote his full time to that portant position, which, in fact, he evated and made the important arm the government that it has been for a century. H. B. Learned wrote, "He left behind him a collection of official opinions that for extent alone has never been equaled before or since that day."

He was a lonely man and a fighter for his principles. His wife died after ten years of marriage, leaving him childless. He did not marry again, but lived out the remaining forty-five years of his life a public figure, in the midst of party and factional struggle for power. In his home state of Massachusetts the parties were split in those pre-Civil War decades over slavery and abolition. Cushing, like Webster and Lincoln, was a "Union" man, believing that the preservation of the nation was the fundamental issue. He was a Whig who became a Democrat and later a Republican. It is no wonder that he was frequently defeated for office.

In the Mexican War he was a general, leading a body of Massachusetts militia which he had largely financed himself, as the Massachusetts climate of opinion was very cool toward the war with Mexico. James Russell Lowell, the American poet, wrote a spirited and caustic attack upon General Cushing, when Cushing was nominated as the candidate for governor on the Democratic Party ticket while still in Mexico with the army.

Gineral C. is a dreffle smart man;
He's ben on all sides thet give places or pelf;
But consistency still wuz a part of his plan,—
He's been true to *one* party and thet is himself.

Of course Lowell was using his real literary ability in a local and temporary political conflict in such a way as to do a grave injustice to a man of outstanding devotion and ability. This poem was to be used as a club with which to beat Cale Cushing over the head the rest of h life, but he rose above it and abov defeats, going his straight and sul stantial way in the face of Lowell charge that

He don't vally principle more'n an old cud.

He was the United States ambassador to Spain at a time when relations were in a precarious situation, but his tact and energy and judgment made him able to solve the problems of his position. No one of our ministers in Spain, not even Washington Irving, has been more popular there.

He was never above serving in humble capacity, even as moderator of his town meeting at home. Probably one of the events which gave him the greatest satisfaction was his election as the first mayor of Newburyport, when, among his own people, those who knew him best, political animosity and bickering were forgotten and he was elected 964 to 88. He was a handsome appearing man, near six feet tall, straight of shoulder, alertly engaging in manner.

He had a remarkable gift of concentration and could attend to the problem at hand, digesting a book in a remarkably short time, or learning a new language. He could speak we in several European languages an read most of them.

On his voyage to China to negot ate the Wang Hiya Treaty, he completely mastered the Manch language that he carried on the neg tiations with Kiyeng mostly witho interpreters. His personal ability almost staggering to contemplat Ralph Waldo Emerson thought him as the foremost scholar. Wend Phillips, the great Boston minist who was a very learned man himse once said, "I regard Mr. Cushing the most learned man now living

It is the fate of such a man to relegated to history books; to be me tioned by name in a place or two; have his achievements merged in the stream of time—and be, to intents and purposes, forgotten the multitude of peoples who pro by his achievements. But who c say that the modern world with

cessary movement toward a united proach to problems was not great- aided and strengthened by the le Mr. Caleb Cushing, who learned e Chinese language that he might gotiate directly, and who led the orld in expressing in treaty form e opening of the hitherto closed astern nations?

American consulates were soon tablished at several ports in China d American commerce increased adually. One hundred and three nerican ships entered Chinese ports 1849. By that time nearly two hundred Americans were resident there. Of course, after 1849, with the gold rush in California and the American Pacific coast being settled, the commerce increased greatly. Soon thousands of Chinese were entering the American West, mining, establishing laundries, working as house boys, setting up businesses. Within ten years after Cushing and Kiyeng met to negotiate between the two countries for the first time, Japan was also being opened by treaty and the Pacific Ocean was a highway of peaceful intercommunication.

IMPLICIT FAITH, blind submission to authority, timid fear, a distrust of our own powers, an inattention to our own importance and the good purposes we are able to effect, these are the chief obstacles to human improvement. Democracy restores to man a consciousness of his value, teaches him by the removal of authority and oppression to listen only to the dictates of reason, gives him confidence to treat all other men as his fellow beings, and induces him to regard them no longer as enemies against whom to be upon his guard, but as bretheren whom it becomes him to assist. —William Godwin

EDUCATION

Leonard Wer

Teacher in the Public Schools, Denver, Colorad

I grow old learning still — Solon

IT IS A fallacy too widely accepted that one can be educated without changing one's personality, ways of thinking, or general attitude toward life; that one can run the whole gamut from kindergarten to advanced degrees in college, acting as a human blotter for all sorts of facts and opinions and emerge from the ordeal with the inner, essential man unchanged, and yet be educated. An observing person will note that many who laboriously work their way through college, showing a diploma for their efforts and some outward signs of culture, lack culture in the true sense and show no genuine marks of superiority to the pseudo-cultured or the uncultured man of the street. At the same time an observing man will note that another man with an average education or less, apparently knowing less but thinking more, stands out as the more learned, the better balanced and really educated of the two.

Literacy does not necessarily carry with it the ability to read. Norman Cousins, editor of the *Saturday Review*, in one of his journeys to India tells of an interview with a farmer i a remote village of that country. H relates that this farmer was one of th best conversationalists he had eve met, famous for his knowledge o Hindu philosophy and religion, wit a keen sense of humor. Yet he coul neither read nor write. Was he a educated man? Decidedly "yes" i terms of his particular environmen That man is educated who puts to th best use what he does know in refe ence to the particular environment o which he is a part. This is a funda mental aspect of education.

Too many are inclined to thin that illiteracy and ignorance are sy onymous and that a man who ca neither read nor write cannot hav wisdom and understanding. No on who has a knowledge of the peasan life of such countries as India, Chin or Japan can entertain such a notio The wisdom of the world is not a ways with the learned or so-called e ucated. Often it is found in the pe ceptive common sense of the man the street.

It isn't illiteracy that is the greatest nger to a democracy but it is the lf-literate, the people who can read it who do not think, who constitute e greatest danger. Thoreau summed up well when he wrote: "A man's norance sometimes is not only use- l but beautiful while his knowledge, -called, is sometimes worse than eless, besides being ugly. Which is e best man to deal with; he who ows nothing about a subject, and nat is extremely rare, knows that he ows nothing, or he who really ows something about it, but he inks he knows all? My desire for owledge is intermittent. The high- t we can attain to is not knowledge it sympathy with intelligence."

Solon, one of the wisest men of cient Greece, compressed in one atement the final mark of an edu- ted man: "I grow old learning ll." It is another way of saying that ucation is an ever-learning process om the cradle to the grave. The ly educated are the self-educated, life-long process that is never com- ete. We accumulate knowledge at a odigious rate. No one will ever ow more than a small fraction of the knowledge in existence today but he who would educate himself will want a sound knowledge of as much of it as possible. An important part of his education will be to learn the ability to discriminate and to choose. He will then critically assess all of his facts and opinions, constantly learning new facts and insights as long as he lives. This is the road to wisdom and understanding. "Get knowledge, but with all thy getting, get understanding, get wisdom."

Common sense indicates that some knowledge is more necessary and essential than others. We must learn something about our planet, its history and place in the universe; something about the origin of the human race; something about religion, science and philosophy; something about social, economic and political systems; something about letters and fine arts. He who would be educated then has his work laid out for him on life's trestleboard. The span of his life will be too short to graduate from the "College of Life." The answer to the question "Who is educated?" must always be a relative one. "I grow old learning still."

THINKING SEPARATES WISHES from facts, by which practice the wise obtain their wisdom. —Masonic Tidings

Do We Dare To Be American?

The World Struggle For The Mind Of Man

Maurice M. Shudofsky

WE LIVE in the terrifying albeit wondrously challenging age of the split atom and the split personality. The curve of our technical knowledge, growing ever steeper, has become exponential while our moral wisdom lags fearfully behind.

In 1780 Franklin wrote to Dr. Joseph Priestly: "The rapid progress true science now makes occasions my regretting sometimes that I was born too soon—O that moral Science were in a fair way of improvement, that men would cease to be wolves to one another, and that human beings would learn at length what they now improperly call Humanity."

O his prophetic soul! In the face of this fate-frought situation, it is not surprising to find ourselves inundated by a spate of books purporting to marry religion to psychiatry or psycho-analysis—books promising unconditionally to give us peace of mind, peace of soul, or sometimes, more modestly, just peace. Frantically, we cast about us for peace—peace in our time, peace at any price, peace with dignity—peace! And this frenzied questing for peace is no moral malingering, for our hate-convulsed planet is poised on the brink of self-annihilation. Many of us feel that after the next cataclysm there will be no one around to pick up the radio-active pieces.

We of the free West grow by turns hysterical and reasoned, alternately arrogant behind the starched apron of the atomic scientist and pusillanimous in the face of a ruthless enemy. Furiously, we seek to buttress our ideological bastions—for make no mistake: this fearful struggle is primarily for the mind of man—with whatever spiritual sandbags we can muster. But in our frenzy, we often commit shameful acts.

If we are to win ultimately we must use skillfully all the vital and viable spiritual weapons in our democratic arsenal. Some of our wonderful ideals are tarnished and need vigorous blitz-cloth polishing; some of them have been lazily relegated to the realm of "pie in the sky bye and bye." Let us not delude ourselves into thinking that victory will come automatically

we manufacture and apply the rongest military weapons. This is ngerous ostrichism. The strongest apon is still the most powerful idea d ideal. Communism may be a ldly cynical game of *realpolitik* to e masters of the Kremlin; but for e hundreds of millions catalyzed by communism is a religion. The pro-lling force of a faith is not gained om graphs, statistics, cool reason-g, patient premises. History ought have demonstrated to us that this rce is visceral, not cortextual. To n, we must successfully reactivate r own great democratic faith.

By far the greatest danger on the eological front is our dismal failure size up the mainspring of the iatic upsurge. *Even if communism re not the prepotent threat it is to-y, the Asiatic ferment would still there for us to reckon with.* Com-nism or no communism, we are ing in a period of a great Eastern surgence. Old civilizations, sub-rged for centuries by a dominant d dominating science-powered st, have risen to contest Occiden-supremacy. Milton's vision of his untry's rising is strikingly descrip-e of an awakening East: "Me-nks I see in my mind's eye a noble d puissant nation rousing herself e a strong man after sleep, and king her invincible locks. Methinks see her as an eagle mewing her mighty youth, and kindling her un-dazzled eyes at the full midday beam."

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This is precisely the reason why the constant references to "Asiatic hordes" and "gooks" are dangerous. They perpetuate our Maginot men-tality vis-a-vis this momentous twen-tieth-century phenomenon. The mil-lions of Asia are still "yellow bellies" for most of us, provincials in time and space. We cling desperately to the status quo ante when the Africans and Asians were considered back-ward races for whose elevation the Westerner charitably bore the White Man's burden.

The picture of the so-called back-ward races is hopelessly anachronis-tic. The peoples of the East are through being exploited; through with special rights for the Occidental powers; through with being "natives" serving the master race; through with providing raw materials for empires and buying back the finished prod-ucts at exorbitant prices; through with being markets profitable to the mother country. They are through being porters carrying someone else's bags; they want to carry their own and perhaps even get their former masters to do the carrying.

An independent India is a sign and portent of this new and startling chapter in world history. Burma is

still another, and even the reconstitution of Israel, whose people had been haunting the corridors of history for two millenia, is part of the same unfolding pattern. What is more, one of these resurging nations, Red China, by dint of decades of revolution and war, has transformed itself into a mighty military machine capable of fighting mechanized war on a par with the colossi of the West.

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Russia cleverly makes use of this upsurge to further her own imperial ends. So far she is doing a good job of attaching the Eastern comet to her Red kite. She paints herself gaudily as the protectress of the downtrodden and oppressed; she rings all the changes on a theme hateful to the East: Western imperialistic exploitation. Instead of removing the understandable suspicions of the Orient towards the West, we fatuously deepen them, thereby opening the door a little wider for the Russian bear.

A frank cultured Chinese student asks me: "How do you Americans expect us to believe you when you support every reactionary rascal of the *ancient regime?*" Unfortunately, I had no answer for him. His mind, grooved in the French and American Revolutions, was at a loss to understand how we who had come into being as a nation by rebelling against tyranny could back the reactionaries of the twentieth century and buck the inevitable revolution of the East. Our pathological fear of revolution baffled him, especially in the teeth of the slogan, "Resistance to tyranny is obedience to God." He concluded sadly that we preach one thing and practice another; that we profess to believe in ideals which we do not even attempt to realize. "By the way," he smiled wanly, "Doesn't Webster define this as 'hypocrisy'?"

A few years ago Dr. Howard Mumford Jones wrote significantly: "The old shibboleths have lost their magic in the ancient East. . . . Words like 'Western democracy,' 'Christian civilization,' 'white supremacy,' and the like are not going to win the allegiance of Asia—and without the air of the Orient we cannot win the war. . . . The oppressed of the earth are not fighting to restore or increase some other form of tribalism; and phrases like 'the American century" do not appeal in Africa or Asia. . . .If the Chinese, clinging to their immortal culture, can yet profit from the traditions of the West, cannot we, clinging to the traditions of the Occident learn profitable things from the culture of the East?"

Unfortunately, these words were unheeded—and the question left unanswered.

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Shall we show political wisdo

id prove that our Revolutionary eals are still operative by stopping ar fatal policy of coddling discredit- l regimes? Shall we prove to the sians hungering for self-fulfillment id independence—the same hun- rs for which we bled at Concord id Valley Forge—that we are their *al* allies, unlike the despots of so- lled people's democracy? Shall we ve the courage of our professed nvictions and prove to the yellow d black races that our prejudices e not part of the American dream t rather the un-American aberra- n of unregenerates who do not d will not understand the meaning Americanism?

The choice is fate-fraught. We ap- rently have the courage to be and t like Americans. We can still win, we will it strongly enough and if we e our brainpower as well as our chnical skills.

We live in a fateful generation ose lips can be touched with fire. e have it in our power not only to ve the world but also a rare oppor- nity to rededicate ourselves to the eat principles of our founding. The ritage of freedom and equality eached throughout the reaches of r history from Jefferson to Wendell ilkie loads every ideological rift th ore. These clarion principles are t besmirched with prejudices ainst races and religions and peo- ples. There is not a word in these world-shaking documents about the superiority of the Anglo-Saxon white Protestant and the converse inferiority of the Asian and African, yellow or black.

These dangerous biases are cancerous growths on the healthy, ever-young body of our Revolutionary ideals; and like cancers. they will multiply and destroy us unless we cut them out. We Americans have grown idealistically fat on speed-mad cars, spectator sports, and televised amusements. These and other excrescences are beginning to sap our strength as a nation; beginning to make us soft spiritually and intellectually. The danger of technological Sybaritism is abroad in the land. The fires of our struggle ought to purge away the dross. Yes, this *is* trial by fire. Our passive amusements, buttered by huckstering commercial drivel, are converting us into spiritual and intellectual automata; our minds are moth-balled and our emotions doled out to us in cans. This condition, I insist, is a greater threat than communism. We can outproduce the Russians in our factories and outfight them on the battle field, but can we defeat our Holly-*wooden* movies, our moronic radio and submoronic television?

We have heard a great deal of "the American century." We can really

make it so, if we strike out in the direction outlined above. If we add to our production and military might the dormant might of our even more powerful ideology, this *can* become the American century—not in the cheap, imperialistic sense, that of world leadership, not only in technology and industrial know-how, bu even more importantly, in democra tic living. Technologically, we are a ways looking for "the new way." Le us be equally adventurous in the im provement of our most precious com modity—democracy.

—*The Churchma*

SEEING IS DECEIVING

Is it true that 'seeing is believing',
As the seers are ever proclaiming
When sight tells us that the sun rises,
While science to the contrary surmises
That our earth does the rising and setting
By turning to greet the sun each dawn
And bidding it each eve adieu, till morn.
Moreover, sight says we're only a few
Miles from sunrise or sunset rays,
But in reality we're 93 million it's true
According to all the past displays;
We gaze out over the ocean waves
And readily we seem to perceive,
The nearby clouds to meet the sea
And on yonder hilltop view each tree
As it blends with cloud and skyline
Yet we know tis only an illusion,
Created by sight and ether collusion;
So often 'seeing is deceiving',
That one can't avoid ever believing
Our sight is only for deception,
Rather than true scientific perception.

—*Arthur L. Young*

The First Snake Charmer

Arthur Foster

T IS A COLD gray November morn-
g in the Garden of Eden. Eve is
ıgaged in painting her finger-nails
ith one of the popular shades of
rmillion. Adam is getting ready to
ave the cave in search of a couple
saber-toothed tigers.

"We'll need their hides to keep us
arm," he tells Eve. "It looks like
s going to be a cold hard winter."

"And do you mean to say that I
all have to stick in this stupid hide-
ıt until it warms up next spring,"
)uted Eve, "just on account of the
)using shortage?"

"Ugh!" grunted Adam. "You
ıght to be glad you're not living up
a tree."

"Now you know just as well as I
), Adam, that the bucolic atmos-
ıere of this truly rural community
simply stifling my intellectual life.
othing but rain and mud, snow and
ud,—day in and day out. No place
go, nothing to do, nothing to see.
ıey don't even have the gumption
put in a few wooden sidewalks."

The old boy made no comment.
e merely scratched himself a couple
times, picked up his club, and
ırted down the hill.

"Oh dear!" sighed Eve, as soon as he was out of sight. "Another cold, wet, dreary, lonesome day ahead of me. What a life! Nothing ever happens in the Garden of Eden. I guess I'll take a little walk over to the apple orchard, and see if there are any fall pippins still on the trees. I suppose, though, they were all frozen long ago. I'm sick and tired of chewing on that old stale mountain goat that Adam dragged in here a couple of weeks ago."

"Ah! Good morning, Madam!" said a deep bass voice that seemed to come from the depths of a raspberry bush which grew just outside the cave. Eve was so startled and frightened by the sound that she almost slipped on the muddy path that led down the hill.

"Don't be startled, my dear," said the voice.

Eve then discovered that the words came out of the mouth of an enormous pink snake, which now slithered up a nearby tree, and draped himself gracefully upon a lower limb.

"You see, I am a neighbor of yours," purred the pink one, bowing low, and politely tipping his fashion-

able homburg. "It's this way, you see. My wife doesn't understand me, and I was so captivated by your radiant morning smile, in contrast to her ugly frown, that I just couldn't resist the temptation to speak to you. Now don't be alarmed, little one! I assure you I am of the harmless variety."

"Why, I didn't know that we have neighbors!" exclaimed Eve, fascinated—in spite of her uneasiness. "Do you live close by?" she asked, drawing her wolf-skin more closely around her leaf clad anatomy.

"Oh, yes. Quite close," replied the cold blooded villain arching his neck and wiping his horned rim spectacles on a bit of last year's dry snake skin. "But of course I am seldom at home. You see I do considerable travelling."

"Oh, indeed!" commented Eve, sparring for time, in the hope of discovering if possible just what this fellow's particular angle might be. "A traveller! How interesting! Just what is your line?" she asked, drawing closer to him, in spite of herself.

"Jewelry," answered the smooth one, blinking his beady eyes, as he opened his sample case, and took out a diamond necklace. "Here, little one," he said, "just try this on for size."

"A fast worker!" thought Eve. "What is your name, may I ask?"

"B. Elzebub," replied the charmer "I realize that you have never see me before, nor heard of me unti now, but I've been around. Just cal me Bub, for short."

"I don't believe I have ever hear the name before," said Eve, as sh put on the diamond necklace, an admired her inverted reflection i the puddle at her feet.

"I hope you will not think me to bold upon such slight acquaintance, continued the smooth one, "but does seem a shame that such a bea teous creature should have to exis in such drab surroundings. Shall w take a little stroll? That path towar the apple orchard, with the light o the morning sun shining through looks rather inviting."

"Oh, I couldn't do that!" ex claimed Eve, edging back toward th cave. "You see, I am expecting m husband to return at any minute no and he is an awfully tough, hair customer, a regular *cave* man, and—

It was not necessary for Eve t say more. With a loud hiss, and flip of his tail, the Slippery One wa off, without even bothering to pic up his sample case, "I'll be back! he snarled, as he disappeared throug the raspberry bushes. "*I'll be back—when apples are good and ripe!*"

Eve stood for a long time—starin

ıto the bushes through which he had anished. Finally she went back into ıe cave, sat down on a rock, and said to herself, "I wonder what he meant by that *'when the apples are good and ripe'?*"

"MY RELIGION"

A JEWISH BROTHER was once asked what his religion meant to him. In reply, after some thought, he wrote the following, offering it as his definition of his faith:

"Here is the text of my religion. Religion is man's compelling consciousness of a Supreme Being upon whom he is dependent, to whom he is responsible and, in keeping with his best thought, of whom he tries to live his life. If he is unselfish and serviceable, humble in prosperity, serene in adversity, triumphant in temptation, sympathetic in sorrow, sharing in sunshine, and moved to those things by thought and a desire to do what he believes to be God's will, he is religious. Otherwise he may think he is and really be only theological, denominational, or ceremonial. The study of the life of Jesus, and to emulate Him, of the Christian will make a good Jew; and of the Jew it will make the right kind of Christian.

—The New Age

Mexico---Schism Of The Soul

Robert E. G. Harri

"The enigma of Mexico," it has been said, "is reflected in the persistent strife between Church and State."

THE CONTRADICTION of Mexico is that it is a Catholic country whose thinking is decidedly non-Catholic. In fact, nowhere in the world-wide Roman Catholic hegemony is anti-clericalism so rooted in popular opinion as it is in Mexico today.

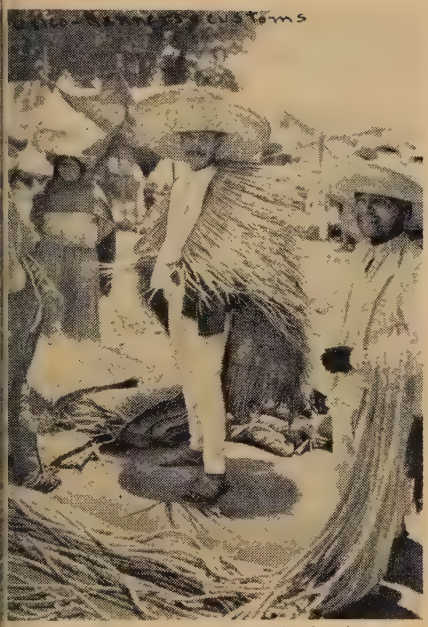
The Church in Mexico is as old as the conquest. Cortes and his men overwhelmed the Aztec Empire not only with superior arms and stratagems; they transmuted it and converted it by providing for the Indians a form of worship attractive to their deep religious sense.

The Church provided the link between past and present. The friars were amazed at the speed with which it was possible to convert the Indians. What they did not understand, however, is that they had succeeded merely in substituting new gods for old. The Indians accepted the outward forms and symbolisms of Catholic doctrine without ever really understanding what these things meant. But because the conversion of the Indians was so complete, the Church grew rich and strong. It also became an arm of the Crown—its spiritual arm—but responsible to the authority of the King of Spain.

When the first revolutionary stirrings against Spain began, the Church rightly or wrongly, was identified with the Crown. This identification became fixed despite the fact that it was two Mexican-born parish priests, Hidalgo and Morelos, who became the first great leaders of the Mexican struggle for independence.

Finally, in the midst of the bitter civil war of 1857, Benito Juarez promulgated the laws which, as has been said, "have set the pattern for State and Church relations ever since." Juarez, a full-blooded Oaxacan Indian, confiscated all Church property; he suppressed the religious orders; he ordered all books and objects of art of the religious orders turned over to the public museums and schools.

Today, in the rotunda and central corridor of the Orphanage in Guadalajara, Orozco's magnificent murals memorialize this bitter struggle of



A Masculine Mannequin In A Mexican Market

ıe Mexican revolutionaries against ıe Church. In fact all over Mexico, ı the murals of Rivera, Sequeiras, 'Gorman, and others, this dominant ıeme of anti-clericalism is splashed ı bold colors.

Mexico today is the only dominant atholic country in the world with-ut a Cardinal. Yet everywhere the ıurches are filled. And Mexico is ıe only Catholic country with its wn national patron saint—the Vir-in of Guadalupe.

One who understands the peculiar osition of the Church in Mexican society today is Anita Brenner. Born in Mexico, educated at Columbia University, the author of several books dealing with the Mexican scene, Mrs. Brenner has recently launched a new magazine. *Mexico Today*, under her editorship, is a monthly English language publication aimed at interpreting the country to Mexico City's American colony, which numbers 30,000, and to subscribers in the United States who are interested in Mexican activities and who want to keep in touch with Mexican affairs.

Mexican Indians, says Mrs. Brenner, reject acculturation and, like the Chinese, absorb their conquerors. She cites examples of Aztec rites woven into the rituals of the Catholic Church and Indian observance of worship and feast days in accordance with the pre-Christian agricultural calendar. The rhythm of Mexico she describes as part Catholic, part Indian, but its thinking decidedly non-Catholic. Witch doctors, she reports, may be found practicing healing rites in the basements of provincial cathedrals.

All of which is merely to underscore the fact that, in its quest for national identity, Mexico has sought in part to return to its pre-conquest roots. This attempt to glorify and to incorporate into the national ethos a pre-technical, non-European culture has caused modern Mexico to

suffer a kind of schism of the soul. It has one foot in the present and the other in the past of a vanished civilization.

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In terms of the Mexican—indeed the Latin American—reality today, a beacon and a promise, is CREFAL.

CREFAL stands for *Centro Regional de Educacion Fundamental para la America Latina.* Despite the discomfiture the news will cause anti-internationalists who have vilified UNESCO, it must be reported that CREFAL is a child of the United Nations Educational, Scientific and Cultural Organization.

After a trial spin with a center for rural education in Haiti in 1947, UNESCO established CREFAL as its first full-fledged "fundamental education" project in 1951. Former Mexican President Lazaro Cardenas donated one of his several residences as a home for the project. The site offered near the town of Patzcuaro and a short distance from the storybook lake of the same name—proved both idyllic and practical.

CREFAL is supported by a tripartite arrangement between the Government of Mexico, the Organization of American States and UNESCO. The former Cardenas home serves as the administration headquarters. Throughout the extensive grounds have been built dormitories, classroom buildings, workshops, a printing plant, library and auditorium. Living and working at CREFAL are 131 rural teachers representing all the Latin American republics. The small faculty is cosmopolitan.

The aim of CREFAL is to produce a kind of combined teacher—rural social worker community leader who will be able to raise the level of village life throughout Latin America. Since the demographic reality of the far greater portion of Latin America is the rural community CREFAL is perhaps the best seedbed of progress yet devised for the immense, far-flung, illiterate and generally impoverished Southern Hemisphere.

But the Patzcuaro center also comes into conflict with public policy —particularly in Mexico. Many professional economists, as well as Mexican leaders, currently are pumping for a program of large scale capital investment as a basis for growth and prosperity. You see the results of this program in Mexican cities, notably in the Federal District. Dedication to this program underlay the Government's devaluation of the peso in April, 1954. Only by accumulating a dollar reserve and by attracting foreign investment can the industrialization blueprint be realized. Las

The Crowning Glory of The "City of the Angels"

nonth the Bank of Mexico reported pwards of $350,000,000 available o meet the demands of foreign exhange. The Mexican-American busiessmen's Committee reports proudly hat Mexico is now the United States' hird largest buyer (first place is eld by Canada and second by Engand).

Meanwhile, the newly organized *Comite Norteamericano Pro-Mexico*, which represents U. S. businessmen esident in Mexico, is whooping it up or more American investments and ourists. The Mexican Tourist Assocition, incidentally has campaigned uccessfully for cancellation of the ten er cent tax on travel tickets to Mexico, Canada, Central America nd the Caribbean region. Despite he tax, the country last year welcomed across the border 125,000 automobiles and 550,000 American tourists. The latter figure equals the total U. S. tourist flow to Europe during 1955.

In North Mexico City, great industrial plants are rising. Monterey is pointed to as the Mexican Pittsburgh. Total foreign investments for 1953—the most recent year for which statistics are available—amounted to $1,094,960,000. How many billions in foreign investments there actually are, no one really knows. This is because the Constitution of 1917 requires that Mexican citizens must own the controlling shares in all foreign-established corporations. Outsiders have found a way to circumvent this proviso by having Mexican lawyers hold the majority stock. Thus there is no way of ascertaining total foreign investment.

The problem of the Mexican economy, however, is that in a country which is less than 35 per cent urban, a country in which 90 per cent of all inhabited places have fewer than 500 people—a country, in short whose people are preponderantly Indian villagers, poor, illiterate, disease-ridden and pre-technological — in such a country the problem is simply this: Who is going to absorb the products of the factories?

Mexican businessmen will tell you this problem isn't as acute as it may

at first glance appear. The difficulty they say, is that the government's desire for increased manufacturing is not matched by increased capital investment. Mexican investors, particularly, seem to lack interest in long term profits. They want a quick return. The result is that the preponderant occupations in the country continue to be in the field of agriculture. Also, Mexico operates in its thousands of small towns and villages upon the old cottage industrial system. Many of the products villagers consume, they themselves manufacture: textiles, shoes, kitchenware, and other articles for domestic use.

The great center of Mexican industry is the Federal District, and the district's manufactures are produced principally for the district's residents. Strangely, a kind of perversity has fastened itself upon the entire Mexican economy. A tendency for Mexicans to spite themselves derives, of course, from the intense chauvinism of the nation's leaders. The immense coal reserves of the North have scarcely been worked; likewise, other minerals, principally silver and petroleum, have shown a sharp decline on the export list. Railroad construction has lagged. Nationalized and dominated by the unions, the railroads have survived chiefly on their own depreciation—freight and passenger haulages have increased, but equipment, except for two new trains added in the past year, has not been replaced or improved.

Some economists believe Mexico (and Latin America generally) must seek the way to progress on a local parochial basis, using Switzerland or Denmark, rather than the United States, as a model. CREFAL, rooted in this assumption, hopes to change the attitude in thousands of little communities—to help them, through modern science and skill, to produce for themselves the things they need without being dependent upon a national market.

The prime reason the Lake Patzcuaro region in Michoacan was chosen as the site of the UNESCO training center is that surrounding the lake are 22 Indian villages. Here live in squalor the descendants of the once mighty Tarascans, whose empire the Aztecs failed in repeated attempts to conquer. Best known and most frequently visited of the Tarascan hamlets is the Island community of Janitzio.

With an heroic statue of Morelos rising from its heights, Janitzio, seen from the lake shore, is a place of calendar art. On the lake the Tarascan fishermen in their crude skiffs dip their butterfly nets into the muddy waters to bring up sardine-size fish. The tourist to Janitzio fights his way past swarms of begging chil-

:en and climbs puffing and panting
) the dirty cobblestone streets to get
s Kodachrome snapshots of the
aint, if smelly, natives and their
iserable huts. He may, if he is ob-
rvant, see a child drinking the bad
ke water beside a trichinosis-smitten
g snouting in the shallows for
orms and dead fish. What the tour-
t does not see is the field work
rried out on Janitzio by CREFAL's
udent-teachers.

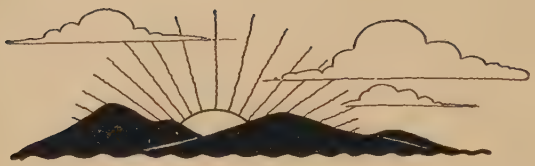
The most successful village experi-
ent, however, is not Janitzio. It is
zentzenhuaro, a community of 300
ople near the lake shore a few
iles from the town of Patzcuaro.
ere, as the result of its work over
e past four years, CREFAL has
en able to construct a balance sheet.
zentzenhuaro was as backward as
nitzio when the CREFAL-trained
aders first entered it. Its people—
so Tarascans—sought no better way
life. Yet in many ways they were,
are all Tarascans, notably gifted,
roducing textiles, ceramics and lac-
uer objects. For the most part, how-
er, they contented themselves rais-
g wheat, corn and beans while the
omenfolk went about their domestic
ores.

CREFAL's field workers began
eir community betterment cam-
aign by calling on El Sr. Gabriel
ruz Neri, Tzentzenhuaro's mayor.
layor Cruz was enthusiastic. The on-
ly trouble was he wanted to accom-
plish too many things too rapidly.
After considerable discussion (leng-
thy talk is a prelude to any action in
Mexico), El Sr. Cruz was persuaded
to place first things first. In this in-
stance, priority had to be given to
building a passable road into the
town. Without a road the many im-
provements Mayor Cruz and his fel-
low citizens by now wanted, would
have been impossible.

So the villagers went to work at
road-building. When this access was
completed, CREFAL's program got
underway. The town had been with-
out sanitary facilities, so four latrines
were constructed. An open air theatre
and handball court were built by the
villagers. CREFAL agricultural spe-
cialists helped the villagers get started
on more diversified crop raising.
Apples, pears and avocados were
planted. A village social center was
constructed. Finally came the matter
of schooling and public health.

Only 50 children had been attend-
ing the primitive school, sitting on a
dirt floor. The school was modernized
and seats were installed and the at-
tendance was raised to 72. With a
fresh spraying of DDT, the young-
sters were able to stop scratching and
start learning. The learning consists
of what American educational jargon
describes as "basics": simple health

(Continued on page 82)



Quotes Of The Day

Dwight D. Eisenhower: Freedom from fear and injustice and oppression will be ours only in the measure that men who value such freedom are ready to sustain its possession—to defend it against every thrust from within or without.

Hans Margolius: To be dissatisfied with the given order of human things is really to begin the process of working for the coming of a better world.

Helen Keller: There is no king who has not had a slave among his ancestors, and no slave who has not had a king among his.

Harry Emerson Fosdick: Democracy is based upon the conviction that there are extraordinary possibilities in ordinary people.

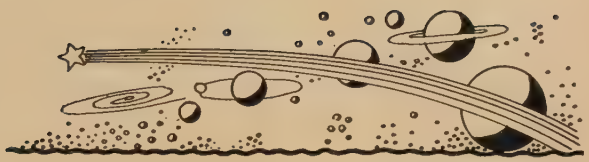
William Faulkner: I believe that man will not merely endure; he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance.

James Bryant Conant: The heart o the problem of a general educatio is the continuance of the liberal an humane tradition. Neither the me acquisition of information nor th development of special skills and ta ents can give the broad basis of u derstanding which is essential if ou civilization is to be preserved.

Aldous Huxley: Living is an art and, to practice it well, men nee not only acquired skill, but also native tact and taste.

Bertrand Russell: The fundamenta cause of trouble in the world toda is that the stupid are cocksure, whi the intelligent are full of doubt.

Albert Schweitzer: Humanity has a ways needed ethical ideals to enab it to find the right path, that ma may make the right use of the pow he possesses. Today his power is i creased a thousandfold. A thousan fold greater is now the need for ma to possess ethical ideals to point th way.



Quotes Of The Ages

Carl Schurz: Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.

Fedor M. Dostoevsky: Talk nonsense but talk your own nonsense! To go wrong in one's own way is better than to go right in some one else's.

James A. Garfield: Commerce links all mankind in one common brotherhood of mutual dependence and interests.

Titus M. Plautus: Whatever disgrace we may have deserved, it is almost always in our power to re-establish our character.

Jonathan Swift: Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy is the best bred in the company.

Plato: Wisdom is knowledge plus the capacity to use it.

Benjamin Franklin: Dost thou love life? Then do not squander time, for that is the stuff life is made of.

Matthew, VII.18: A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Tryon Edwards: Anxiety is the rust of life, destroying its brightness and weakening its power. A childlike and abiding trust in Providence is its best preventive and remedy.

Napoleon: America is a fortunate country; she grows by the folly of our European nations.

J. S. Mill: True freedom consists with the observance of law. The only freedom which deserves the name is that of pursuing our own good, in our own way, so long as we do not attempt to deprive others of theirs or impede their efforts to obtain it.

Isaac Taylor: A man of meditation is happy, not for an hour, not for a day, but quite round the circle of all his years.

True Manhood

I Am Talking To Myself. Listen In, It May Interest You!

THE LESSONS in history that are most profitable to us, are the records of noble men and women, who by their efforts and example have made the world better during their own day, and have left the shining example of their lives and inspiration to us, and for the generations yet to come.

I am thinking of those lovely characters who have suffered much, perhaps their life long, and but few knew that they suffered at all. And so great was their love and pity for the brothers and sisters about them, nay, for all mankind—for such consider all men and women brothers and sisters,—that they exerted their powers to help better the world, and their minds were always filled with pure, strong, and ennobling thoughts, which they scattered like seeds or sent out like doves to alight on aching hearts, and give them balm and whisper to them of peace.

The lesson that this suggests is how much we can suffer and endure and yet help those about us. Unthanked, reviled, persecuted as a general rule, these great beings from first to last gave in return nothing but kindness and unselfish service. Their dying thoughts were a message of love to the hard-hearted men who were quenching their life. And the only regret they had was leaving a suffering humanity behind them.

What gave them that sublime endurance and love for others, that great joy?—for with their love, they must have had a constant joy.

If man's purpose were merely to eat and sleep, he would be no different from the animal. But the dullest will admit that there is a gulf of difference between us and the beast of burden. What then constitutes the difference? Is it not that we, if we will, exercise something higher than the brute instinct, can control our wayward and self-centered impulses? And what controls? You may call it conscience if you will; it is that same quality within that moves you to risk your own life, in order to save a drowning man, or awakens your pity when you behold a suffering child. Do we not shrink from a man who takes advantage of another in his weakness, and whose love of self is so strong as to be ready to sacrifice anybody or anything, merely that his own selfish wants be satisfied?

True manhood constitutes the exercise of many qualities, and one of ıe chief is that of forgiveness. If we ın learn to forgive one who does us wrong, and rather look with pity on im because he knows no better, that ery act will give us the pleasure of eling that by so much have we astered ourselves. And as one bad t generates another, so good acts duce the practice of noble traits.

One does not have to be a great nilosopher to comprehend such sime truths. We can go a step further, ıd keep our minds filled with helpl thoughts. And it does not take ng for those about us to become vare that something new, something tter, has come into our life. It ill touch them; and as an angry ood calls out the anger of others, will our better thoughts give them glimpse of the higher nature in emselves. It will be detected in the ng of our voice we will inspire ust by the frankness of our eye.

Try it, for it will give you a great rprise. The emptiness of your form- life will be replaced by much mean- g, and what was before considered our misfortune, that which made ou weary of the world, will now ve place to a consideration and adiness to help those who know less an you do, those who need your lp. Your work will be done not erely so as to avoid punishment, but you will learn to look upon it as your duty and your delight.

Prison-walls cannot shut out this higher living, and it is foolish to say that because you have fallen, because you have made mistakes, you are branded and need not try. Remember it is not what you were yesterday, or a year ago, or a minute before, but only what you now are that counts.

It does not need great study to find these things out; just examine your own heart; find out what is your duty, and do it. And I tell you that however restricted you may believe yourself to be, you will be a power for good. The little things that worried, that racked your brain, and that gave you no peace, will all vanish like the thin vapor. They have worried you because you allowed them to do so. The wonderful realization will at last come, that you are not merely a body with impulses and desires running riot, but that you are really inwardly godlike and divine. And that your impulses and desires (your lower nature) are like a prancing horse, which you can guide and control. Or that you are a great king, and the body is the kingdom. With your thoughts which are your commands, you can rule the desires, which are your subjects, and bid them do only what will benefit the state. And the passions, your

disorderly subjects, you can restrain from practicing that which will endanger the perfect order and well-being of the whole.

No one can hinder you from choosing to lead the kind of life you wish. If you listen to the divine voice, to the god in your nature, you cannot positively go wrong. Circumstances and conditions may make your efforts very trying. Your lower nature may repeatedly get the better of you. But you need not become discouraged, because every renewed effort after failure will strengthen your powers, and make you keener to live the truer life.

Do you not see that you are bound to look upon yourself with high regard, not out of conceit, but because the knowledge has dawned upon you that you are inwardly immortal, and that you are now fashioning your life anew? Do you think it is manly to be revengeful, uncontrolled, and bestial? The caged leopard can beat you at that game! The big-limbed, broad-chested man shows his power and heroism when he tames and curbs that strong nature of his. That is true manliness. And there is an old proverb to the above: "He that ruleth his spirit is greater than he that taketh a city."

You can start afresh, and do your life over again, with clean books and fresh accounts. Are there not men who can satisfy their wants, have wealth and freedom of the blue sky and yet are wretched beyond words? They loathe life, and are forever contemplating an end to it, because they do not understand the meaning and purpose of it; they do not understand themselves, and therefore they are swayed hither and thither, and find no rest.

These remarks are not mere theories or day-dreaming that will apply to some and not to others. And as we are all essentially divine, and all of us can make efforts, there are no limits to how perfectly we can fashion ourselves. As the potter molds the clay into forms at will, as the master sculptor carves heroic figures, fashioning the inert marble into beautiful and inspiring forms, so can we,—yet what a comparison!

Why, we have living throbbing bodies, that we must fashion into fitting temples, wherein the mind, by purifying the heart, strengthens the will to do the bidding of the immortal self.

Your life, your acts, your thoughts, your presence will be a challenge, a challenger to arouse the better in all whom you meet. You will then begin to understand what is that ever-living joy in the hearts of the exalted ones

'hose who have raised themselves, by heir own efforts, to be the teachers of men, the great men of history.

—*B. G.*

How To Discover Your Real Self

Donald Harrington

Minister of The Community Church of New York

OMETIMES IT SEEMS as though e westerners have gained the whole orld, and lost our own souls. Our aterial abundance seems to have een accompanied by a withering way of the spirit. Our vaunted free- om from old authoritarianisms and gid tribal ways has left us feeling olated and lonely; it is a freedom *om* that has not yet become a free- om *for*.

What is the *self?* It is a unique ombination of four forces: the ystery of life, the spark of spirit, ie breath of being that comes with ur birth; plus our heritage from ie past; plus our outreaching will to ve, grow, master, love, share, to nderstand and to be whole; plus ie effect upon these of all of the rcumstances which life brings to s from the moment of conception ntil our last breath is drawn. That the self.

What are the forces which come between us and our fullest self-realization, between our actual selves and our real selves? *Circumstances!* Sometimes they are so hard and destructive that it is almost impossible for the real self to emerge. As Eugene O'Neil's mother puts it in his autobiographical play, "One thing leads inexorably on to another until everything comes between you and what you'd like to be, and you've lost your real self forever." *Immobilizing fears* gather around us which bog us down in discouragement until we no longer try to be anyone in particular, or perhaps compel us to try to be everything to everybody, a multiple self that ends up being nothing to anybody. We substitute *false selves* for our real self under the goading of custom or opinion or some authoritarian person. Sometimes the false self is an ideal self

that is far beyond our reasonable reach.

How, then, can we discover our real self despite the unfavorable circumstances, the immobilizing fears and the false selves that get in our way?

1. We can realize that each of us has a real self potential, uniquely precious, and that we ourselves stand in the way of its realization more than outer circumstance. "Become what thou art" was an ancient commandment we need today to heed.

2. We can know that the real self will be an integrated thinking, feeling, willing self, daring to release the fullest emotional and intellectual capacities within us, daring to live in spontaneous relationship with surrounding life.

3. We can cultivate the qualities of self-awareness, self-acceptance, self-possession, self-development, self-expression, self-sharing and self-transcendence. By achieving these qualities within a well-rounded thinking-feeling, willing being we help the real self to emerge to master circumstances, overcome doubts and fears and put to rout the false and futile selves that masquerade as men.

A REWARDING EFFORT

IN ORDER TO LOVE PEOPLE and to be loved by them, one must train oneself to gentleness, humility, and the art of bearing with disagreeable people and things, the art of behaving to them so as not to offend anyone —the hardest work of all—work that never ceases from the time you wake up till the time you go to sleep, and the most joyful work of all, because day after day you rejoice in your growing success in it and receive a further reward, unperceived at first but very joyful after, in being loved by others. —Tolstoy

A NEW APPROACH TO FOREIGN AID

Chester Bowles

FOREIGN ECONOMIC assistance is a new and complex subject, the full implications of which have never been thought through by our government. Each year it has been presented to Congress as an isolated, expedient, stop-gap measure; as a cheap and easy means of buying allies and friends; as a relatively painless method for stopping Communist infiltration. The confusion has been compounded by its inclusion in legislation which is predominantly military.

Many reasons have been advanced to explain the steady lessening of our political and economic influence in the underdeveloped and largely uncommitted areas of the world during the last few years. One of the most important of these, in my opinion, is our stubborn failure to come to grips with the mounting crisis in global economics which is developing under the pressure of the new Soviet tactics. These new tactics reflect the grand strategy of world revolution laid down by Lenin more than thirty years ago, and I believe it is important that they be broadly understood.

Lenin believed that the very existence of democratic capitalism was based on the exploitation of colonies and dependent nations in Asia and Africa. The ultimate victory of communism, he said, would come through a revolutionary association with these "exploited" peoples. Once the economic and political bonds that hold the heavily industrialized Western nations to the raw material producing areas were broken, the economic and military power of the capitalist world would be undermined.

Since Stalin's death in 1953 the new long-term, two-pronged global strategy of Soviet policy based on this Leninist concept of world relationships has rapidly been taking shape:

First, the development of massive military power based on the most modern technology, which may be used gradually to cower our friends, to break up our alliances, to impress the neutrals with Soviet omnipotence,

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and, in the event of war, to obliterate our capacity to retaliate.

Second, the development of Soviet economic relations with the "exploited" peoples of Asia, Africa, and the oil-rich Middle East with generous capital loans and the export of well-trained technicians. Once a favorable start has been made in creating these economic relationships, we may assume that Moscow will switch its emphasis to political cooperation and, ultimately, to a Moscow-dominated political federation.

If these tactics are successful, America may eventually be maneuvered into military, political, and economic isolation from the natural resources and the people upon which her influence, prosperity, and security are largely dependent.

An important aspect of this evolving politico-economic challenge grows out of our increasing dependence on imported raw materials. Half of our industrial raw material requirements are already met from abroad. By 1970 our present consumption will have doubled, our own resources will have further diminished, and we will be competing with other nations now in the process of rapid industrial growth.

In 1946, when the European powers started to liquidate their colonial possessions, there was every reason to expect the growth of a mutually profitable and enduring economic and political association between the industrialized peoples of the Atlantic nations and those of Asia, Africa, and South America who control the bulk of the world's underdeveloped natural resources. Today, however, we must face the harsh reality that such economic association and political cooperation can no longer be taken for granted.

A meaningful partnership between nations, as between people, calls for mutual understanding and respect. In our dealings with the nations of the underdeveloped continents such understanding and respect has often been lacking. Differences of wealth, experience, and world outlook instead of being eased have often been underscored.

Thus the central question for American policy-makers seems clear: can America develop a new perspective on its relations with the world that will enable us to forge the essential bonds of common self-interest with the majority of mankind that is neither Communist nor Western before time runs out?

THE ECONOMIC DILEMMA

Most of the new leaders of non-Communist Asia and Africa are Western educated and largely committed to democratic objectives and, in varying degrees, to democratic methods. But they are also subject to

nprecedented internal pressures generated by low living standards made ven more explosive by a new public nderstanding of the potentialities of odern technology.

This poses for them a critical dimma.

Any nation, democratic or totalirian, which seeks rapidly to expand s economy wholly through its own esources must consume considerably ss than it produces. Only by keeping onsumption of consumer goods and ervices to a minimum can the prouctive capacity be made available to uild the railways, steel mills, port acilities, and power plants on which modern industrial society is based.

This economic process, particularly n its early stages, has always created eavy internal strains, and in most nstances has demanded harsh sacrices. As the leaders of the demoratically inclined, underdeveloped ations move to industrialize, they ind that this classic pattern of sacrice has been complicated by two new conomic developments:

(1) Because industrialization has ecome synonymous with national urposes and power, and because of idespread public knowledge of the ew technology, the political pressures for extremely rapid growth in sia and Africa are now much greatr than during the early period of ur own industrial development.

(2) At the same time, public attention in democratically inclined nations has been focused, not on building the essential heavy industrial base, but on the immediate improvement of living standards. The people have been conditioned by the rival promises of their political leaders, by United Nations and Point Four surveys, and by Communist propaganda to judge the effectiveness of their government largely by its ability to deliver *here* and *now* more food, more clothing, less disease, more literacy, and improved welfare services.

The difficulties which flow from these pressures are made even more explosive by the fact that the traditional stabilizing patterns of village life, based on family religion and caste, are now rapidly disintegrating under the impact of new communication techniques and new political horizons.

Thus a nation which chooses to develop its resources by democratic methods must keep its taxes within acceptable limits; it must divert enough productive capacity to consumer goods and services to satisfy the public demand for tangible improvements in living standards; at the same time it must match within reasonable bounds the highly publicized industrial achievements of comparable Communist nations; while the

government of a Communist country, using police-state methods, can squeeze far heavier taxes from its people, invest practically all its forced savings in heavy industry and military defense, and postpone indefinitely any substantial improvement in living standards.

This brief analysis brings into sharp focus the decisive role of an intelligent American economic assistance program for those new Asian and African nations which seek to avoid totalitarianism, i.e., to keep the internal sacrifices and strains, which are an inevitable byproduct of rapid economic growth, within limits acceptable to a free people; to enable democratic governments to avoid police-state methods and still approach, if not match, the Communist rate of economic growth.

PRIVATE INVESTMENT

The traditional means of effecting a flow of capital from the developed to the less developed nations has been through private financing. Yet, to a large extent, this means is not now available on a sufficiently massive scale to effect the final outcome.

Private investment abroad should be encouraged with considerably more ingenuity than we have shown so far. As the industrial base of modern transportation, adequate power, and heavy industry begins to develop, political stability in Asia and Africa may grow, and then private investors will have an increasingly important role to play.

In the meantime, the chief vehicle of substantial capital investment in the new non-Communist nations of Asia and Africa will remain, by default, the American government. Only direct government action can enable American capital and technology to fill the gap between available local resources and the minimum developmental objectives which are commensurate with stable democratic government in present-day Asia and Africa.

NEED FOR A NEW, MORE AFFIRMATIVE VIEWPOINT

A new global approach to economics will almost certainly be developed under the pressure of events in the next few years. The day may soon come when our farm surpluses in today's largely hungry world will seem as strange to us in retrospect as the overloaded grocery stores of 1932 in which thousands of tons of food spoiled every day because millions of desperately needy people lacked the money to buy.

If the United States in the decade following the war had mustered the imagination to extend the Marshall Plan concept to Asia, Africa, and South America on a large scale, and if she had acted with tact and understanding, the underdeveloped nations would now be bound to us by ties of

nutual self-interest and common ideological aspirations powerful enough o defy any Soviet efforts to disrupt hem.

There were many of us who vigorously argued the need for such a policy. As early as January 1947, I proposed that 1 per cent of our national product should be set aside for ong-term loans to the underdeveloped nations. This program has received less than 1 per cent of the funds we have invested in military defense. Moreover, the funds which Congress has made available for nonmilitary assistance have often been spent on the wrong projects, in the wrong places, and for the wrong reasons.

The Marshall Plan should have taught us many lessons about method and approach which we have not yet fully taken to heart. It can fairly be said that in the immediate postwar period this program prevented Western Europe from being drawn into the Soviet political and economic orbit.

Our efforts helped to raise European economic output substantially above pre-war levels. But many of the old economic and social injustices, the exaggerated differences between rich and poor were left firmly entrenched to provide continuing opportunities for Communist agitators.

In Asian countries we also find that substantial increases in output achieved through American assistance have not always been matched by a corresponding increase in political stability. And the reason, I believe, is the same.

Our assistance programs have too often underwritten the old patterns of life with all their built-in inequities, although at a higher productive level. When we help put more food in a man's stomach, cure his malaria, and teach him to read and write, *without treating the basic injustices which embitter his attitudes toward society*, we have often found ourselves faced, not unnaturally, with a better fed, more formidable revolutionary.

WHAT AID CAN AND CANNOT DO

This helps to bring the requirements of an effective foreign aid program into clearer perspective. In addition to creating more wealth, such a program must place heavy emphasis on the development among the workers and peasants of a healthy, cooperative attitude toward their national governments and their communities.

This requires steady progress toward three essential objectives without which political stability in Asia, Africa, and South America will almost certainly fail to develop:

(1) A recognizable increase in economic output;

(2) A sense of widespread personal participation in the creation of this increase;

(3) A public conviction that the fruits of the increase are being fairly shared, with injustices steadily lessening.

Because we have focused our efforts in Asia and Africa largely on objective number one—sheer production increases—and because in many areas a growing *percentage* of the new wealth created with our assistance has been diverted into the hands of the ruling hierarchy, we now find ourselves identified in many parts of the world with the despised status quo.

Our economic assistance is often used, not to speed reform, but to postpone the need for it, and thus to protect the power and prestige of the anti-democratic, right-wing groups which are clinging hopelessly to the past.

Economic assistance grants designed to stop communism by such narrow means must ultimately fail. By underwriting an unpopular, feudal status quo which could not conceivably survive through its own resources, American aid programs may even turn large numbers of people against us and ultimately lead them to accept communism as the sole way to change an intolerable situation.

A NEW APPROACH TO ECONOMIC ASSISTANCE

In attempting to derive practical recommendations from the foregoing principles, it may be helpful to keep in mind two separate objectives.

The first is the formulation of a series of urgently needed proposals for consideration at the next session of Congress. The second is the need for continuing long-range studies toward a deeper understanding of our economic and political objectives in today's world and the comprehensive and perhaps radically new steps which will be required to achieve these objectives over the long haul.

Certain considerations, of course, are basic to both programs. Together they would seem to form the core of a positive plan of action in the field of international economic assistance. I shall re-state them briefly.

1. We must clearly define the purpose of economic aid. We must know what it can accomplish; equally important, we must know what it cannot accomplish.

We have seen, for instance, that economic aid cannot buy friends or win new converts to The American Way. Nor *by itself* can it produce political stability.

Being human, we may hope that other people will like us and support our views. But a desire for friends,

llies, and approval should never be ur prime motivation for assistance.

Our objective is not to win a short-erm global popularity contest, but o help other nations achieve a de-ree of internal stability that will nable them to remain independent nasters in their own houses, deter-nined to defend their freedom gainst all foreign intruders.

Although the implications of the oviet challenge are clear, arguments hich tie our economic assistance to he "duration of the Communist men-ce" dangerously oversimplify the roblems which now confront us. So o proposals which would relate our ssistance proportionately to the ex-ent of the Communist danger in each ountry under consideration.

2. Foreign economic aid is a long-ange project. Its results cannot be mmediate, and we will experience nly frustration and bitterness if we all prey to premature expectations.

We are entering a potentially romising period of rapid interna-ional development based on new chievements in technology and com-nunications. Yet in this period our osition and influence will be aggres-ively challenged at every turn by he Soviet Union, whose economic apacity is now growing more rapid-y than our own. Under such condi-ions societies in which economic growth and a deep belief in human rights develop together in the balance essential to political stability will not be created cheaply or easily.

In a given year Congress could refuse appropriations; but once the general confines of a long-term program had been agreed upon, such a refusal would be unlikely unless a drastic change occurred in international relations.

3. The volume of our aid should be adequate to the demands of the new world situation. To trim our commitments below the actual sums required to meet the most immediate and crucial needs will be the utmost folly.

We can no longer ignore the fact that a sizeable and dangerously explosive gap exists, and will continue to exist, between what most of the new democratically inclined nations can save and spend on internal development and what the Communist nations can save and spend.

It would be wrong, however, to assume that a vast or incalculable sum of money will be required to fill this capital gap. An able study of the problem undertaken by the Center for International Studies at the Massachusetts Institute of Technology concluded that if the money were spent wisely, an annual American loan expenditure of $2 billion with the addi-

(Cont. on page 86)

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

The International Unit

THE REASON WHY the world lacks unity and lies broken and in heaps, is because man is disunited with himself. —Emerson

THAT "WE MUST have units before we can have union" is self-evident. Also, it is clear that the character of the union will be a composite of the qualities of its units—good, bad, and indifferent. Therefore, there must be some lack in the quality of individual human units which falls short of the vital union of international interests today. With all the modern command of nature-forces, in bringing the ends of the earth together, why should human nature lag behind in brotherly cooperation?

Even the chemical elements of earth-stuff unite because of their innate trend or unconscious *desire* for such or another union. Likewise, an instinct of affinity moves the moisture and air and sunlight and mineral earth to combine into vegetal expressions of life. The animal units use their added freedom and feeling to act in pairs, also in herds and flocks and packs, and schools and swarms. Naturally, the analogy should extend up into the more conscious human kingdom, which it does. Primitive human units have the universal urge to enlarge their power to feel and act with mates, and families, and bands, and tribes, and nations. The same natural impulse marks each ascending level of social growth, until civilized units evolve their highly-organized institutions of government, of industry, of religion, of education, and what not.

Now that wonderful inventions are o rapidly discounting time and space hat the man in the street thinks in erms of world-flights, over-seas hones and ethereal broadcasting nd televising, normal growth should nclude active desire toward interna- ional union, which is not the case. f the impulses in the human units ere sane, healthy, and morally up- o-date with their mental and material ains, the thought of war would be bsolete. "Preparedness," then, would ean perfecting plans for the benefits f universal peace. As it is, interna- onal jealousy, suspicion, and rumors f wars, show that the modern orld's units need rounding out in igher humanities. In short, present rowth is dangerously unbalanced, acking the saving sense that "broth- rhood is a fact in Nature."

Many earnest thinkers note the dan- er of today's one-sided progress. ome thirty years ago, John Gals- worthy, in introducing a book on *The Meaning of Rotary*, had this to say:

> Looking the world in the face we see what may be called a precious mess. Under a thin veneer—some- times no veneer—of regard for civ- ilization, each country, great and small, is pursuing its own ends, struggling to rebuild its own house in the burnt village. The dread of confusion - worse - confounded, of death recrowned, and pestilence re- vivified, alone keeps the nations to the compromise of peace. What chance has a better spirit?

This author then reviews the stock arguments of the average "hard- head": Force always has and always will rule human life; competition is basic; cooperation and justice suc- ceed, in degree, in definite communi- ties, where the ring-fence of general opinion gives force and authority which deters individual offenders; there is no such national ring-fence, and therefore no general opinion and underlying force to keep individual nations from crime—if war is such. This always has been the view, the hardhead argues, and the world has gone on. To which Mr. Galsworthy gives pertinent reply:

> Quite true. But the last few years have brought a startling change in the conditions of existence — a change that has not yet been fully realized. **Destructive science has gone ahead out of all proportion.**
>
> It is developing so fast that each irresponsible assertion of national rights or interests brings the world appreciably nearer to ruin. Without any doubt what ever, the powers of destruction are gaining fast on the powers of creation and construction. In the old days, a thirty years' war was needed to exhaust a nation; it will soon be (if it is not already) possible to exhaust a nation in a week (and now in minutes) by the destruction of its big towns from the air. The conquest of the air, so jubilantly hailed by the unthinking, may turn out to be the most sinister event that ever befell us, simply be- cause **it came before we were fit for it**—fit to act reasonably under the temptation of its fearful possibili- ties. . . .

Mankind has not yet, apparently, reached a pitch of decency sufficient to be trusted with such an inviting and terribly destructive weapon. . . . Nothing else will count in a few years' time. We have made, by our science, a monster that will devour us yet, unless by exchanging international thought, we can create a general opinion against the new powers of destruction so strong and so unanimous that no nation will care to face the force which underlies it.

Are scientists (chemists, inventors, engineers) to be Americans, Englishmen, Frenchmen, German, Japanese, Russians, before they are men, in this matter of the making of destruction? Are they to be more concerned with the interests of their own countries, or with the interest of the human species? . . . Modern invention has taken such a vast stride forward that the incidence of responsibility has changed. It rests on Science, as never before. . . .

To sum up, Governments and Peoples are no longer in charge. Our fate is really in the hands of the three great Powers—Science, Finance, and the Press. . . .

The world's hope lies with them; in the possibility of their being able to institute a sort of craftsman's trusteeship for mankind—a new triple alliance, of Science, Finance, and the Press, in service to the good of mankind at large. . . . Nations, in block, will never join hands, never have much in common, never be able to see each other's point of view. The outstanding craftsmen of the nations. . . have the common ground of their craft, and a livelier vision.

What divides them at present is a too narrow sense of patriotism, and to speak crudely—money. Investors must exist; financiers live; and papers pay. And, here, Irony smiles. Science, Finance, and the Press at present seem to doubt it, but, just as in business there is more money to be made in the long run out of honesty and fair play than out of a policy of "skin-game," so in life generally there is more profit in the salvation of mankind than in its destruction.

Galsworthy's splendid idea could easily be worked out by an alliance of Science, Finance, and the Press. All three are frankly and actively keen for success in their several lines. Why, then, do they lack the vision to see vastly more material, mental, and spiritual profit in "the salvation of mankind than in its destruction"? Is it not because they suffer—unconsciously, like their fellows—with the hard-head "inferiority complex" which rates "the sons of God" as "miserable sinners"?

It is the up-to-date world which pooled its treasures of money, brains and men in the profitless horror of the last Wars. Old half-truths, infecting the racial blood for centuries, break out in strange and unrecognized disorders. It is in the Occident where "destructive science has gone ahead out of all proportion." It would seem that the sacredness of life is lost sight of in peoples who stand for war or capital punishment. The logical basis for the rule that man must reap whatever he sows is ignored.

The proposed craftsman's trusteeship for racial welfare would succeed

fail, according to the quality of its its. Even a fraction of their numr, with a living belief in man as incarnating god, could wield a dymic force of vision, logic, and inration. Their arguments and exam could appeal to the common cause each human alliance of "body, ıl and spirit."

The Ancients understood human ture, and so foreknew the answer the primeval problems of threefold olution which the world has made "precious mess" of today. Many ilizations have come and gone ıce the Golden Age, whose history repeated in all national legends. cheologists are uncovering the burl past, with its splendor, beauty and ıftsmanshhip, which are lost arts have yet to rediscover.

Our latest inventions and discover of seemingly magical forces are t symbols of innate human creative owers, hinted at in the great Nazane's promise to simple fishermen: reater things than these shall ye ."

If each man understood his own ality, as expressed by his higher d his lower nature, he would outow his narrow patriotism. For we all know that the best in us and in others unites in satisfying comradeship. And what is true for one would prove true for the nation. Each National spirit—far from being a mere figure of speech—is a composite of the best in its own people; a spiritual entity, as it were, evolving a certain national phase of a perfected human character. Each nation has something of value to learn from the others. Even primitive peoples have traits that their sophisticated brothers might well copy.

Now that man is using some of Nature's finer forces of vibrating light, sound, and ether, it belittles his standing in the cosmic order of things not to evoke the finer forces of his own nature. Granting that force has always ruled human life, the present conditions call for exercise of the unifying force of self-conquest. As for competition, it can be sublimated into striving for more perfect types of manhood, that these units may raise the standard of national and racial life.

The time is ripe for a higher estimate of each man's innate moral power and of his responsibility to use it confidently, courageously and wisely.

——o——

AN ASPIRATION IS A joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us, year by year a revenue of pleasurable activity. —Robert Louis Stevenson.

Science, Ethics And Politics

Albert Szent-Györgyi

WE ARE OFTEN TOLD that science has no moral content. Certainly, if I measure the respiration of a tissue, I have little to do with morals or ethics, but on the same ground one could deny a religious content to the Holy Communion, drinking wine and eating bread not being, in themselves, religious acts. If there should be a Creator, then scientific research would be tantamount to worship, there being no greater compliment to a creative artist than an effort to understand his work.

The scientist is searching for truth, for truth's sake, and, if it is found, he professes it without fear of consequences. This demands the highest ethical standards and brings him into line with the religious and moral leaders of mankind. What the scientist really wants to know are the internal laws that hold the universe together with all that is in it. Morals are the laws that hold human societies together. So science is not devoid of relations to ethics and morals.

MORAL LAW

Morals are practical prescriptions that tell us how to live to be able to live together. The moral outlook of a scientist has to be wider than that of the average, simply because his society is wider, not being limited by time or space. The community in which I live has Galileo, Newton, and Lavoisier as its active members, and I cannot help feeling more affinity to Chinese or Indian scientists than I do to my own milkman.

As to politics, up till lately, there was no need for the scientist to take cognizance of its existence. However lately, politics has penetrated not only into science but also into the private lives of individuals, forcing the scientist, too, to make a stand. That science, in certain countries, is dictated by political dictators is so crude a matter that it demands no discussion.

A subtler question may be asked about the aims of science. The main driving force of researchers is mostly some sort of a curiosity, the gratification of a mental need, which makes research a selfish occupation. However, from a higher point of view scientific research is one of the human efforts aimed at elevating man. Within the last decade, science has created the most powerful tools which, like any tools, can be used

r construction or destruction. The ientist cannot remain a neutral spec- tor and refuse all moral responsi- lity when he sees the politician run vay with these and turn them into ols of destruction.

We all have the bad luck to be rn in an age of moral crisis and, cording to Dante, the hottest places Hell are reserved for those who mained neutral at times of a moral isis. So we all have to take a stand, mply as human beings. Humanity is its well-established moral code on hich human relations are based. It these moral laws that enable man live in a society, and the problem whether these morals apply only the individual or also to groups men, whether crimes which are nished by death in one country ould be suffered to be practiced on big scale as a routine by govern- ents in another country, being "in- rnal affairs." This is more than an hical question. As a society could t exist without a moral convention nong its members, so countries can- t exist, side by side in peace, with- t a moral code. I am deeply con- nced that this is the simple root of l our political troubles, the whole litical superstructure being but a seudo-problem."

ONE MORAL CODE

I also believe that there cannot be wo moral codes, an individual one and a political one. There is but one, and this one is very deeply written into our minds by our education. It is so deeply engraved that we see no need to restate it every time we make any agreement, and we tacitly suppose all written agreements to be based on this unwritten moral code. For instance, if we make an alliance, we see no need to state explicitly that it is made so that we may help one another and not to enable us to stab our ally in the back, as we were advised to do by Lenin.

It is natural that any system can achieve a great temporary advantage by rejecting the moral code that is written so deeply in its adversary's mind that he will believe and fall, over and over again. How often the world believed, *ad nauseam*, when Hitler called every demand his last one. The Hungarians fell for the famous "salami technique" (one slice at a time). We saw just the other day, how, with a boring repetition, all leaders of a revolution could be trapped and marched to jail by an invitation to a "discussion."

There is but one moral code, and, if any government rejects it inside its borders, it will reject it in its international relations as well and create

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disorder. The question is whether any deviation from moral convention should be suffered by the rest of mankind. There are international laws to control pestilence, for fear that the pestilence may spread across borders. Why not the same for moral pestilence?

POLITICAL QUESTIONS AND THE INDIVIDUAL

For most of my colleagues, these questions may seem so crude, and the answers so self-evident, that discussion of them is superfluous. But, political questions can come into the scientist's life also in subtler forms, making decisions more difficult. Let me illustrate from my own experience.

Before the war, in Hungary, my home country, the government often invited from abroad scientists whom I was glad to receive, until I found that the invitations followed a political pattern and were thus a part of a political plot, of which I was made an instrument. After the war I was treated by the Soviet Government with utmost kindness and distinction, which obliged me to the deepest gratitude. What was I to do later, when I found the methods of the Soviet rule based on moral principles contrary to my own? Was I to trade morals for gratitude? A difficult choice, indeed, for gratitude itself has its moral aspect. And finally, should I follow the invitation to see my colleagues and discuss, say, the origins of life and accept the hospitality of a government when I know that it will make out of that conference political capital, and when the dealings of that government recall not colonialism, but the darkest days of African slave trade?

These are subtle and difficult questions, but we have to make order in our minds, make a stand to avoid being made into tools of politics with which we may disagree. Everyone will have to answer these questions for himself. What I wish to do here is to call the attention to three psychological factors that may make the choice difficult and obscure the issue unless we have recognized them.

The first of these can be summed up by saying, "things are not as we see them, but we are as we see things." An honest man will think the world honest; a dishonest man or government, will think that the rest of the world is made of criminals or warmongers. This is natural. We really know only our own mental machine and are likely to suppose that it represents *the* mental machine of man. So, if honest people hear and read about crimes committed in other countries, they just do not believe it, or may believe it with their minds only, not with their hearts. How far this is true is shown by the

ommunist trials in which Stalin had ost of his comrades executed. The hole world listened to the confes- ons of guilt, and it occurred to no- ody that all this may be just the re- lt of a new invention, brainwashing.

Another peculiarity of the mind that man likes to commit his crimes nd gratify his animal instincts, or avings for power, in the name of igh-sounding principles. So we cook p such principles and appoint our- lves their defenders. Men of good ill thus are sidetracked, giving their onest consideration to the principles nstead of to the crimes. Even good nds do not justify bad means, so keep myself to the advice, "watch eeds, not words." In politics, I ob- rve "acts" and lend a deaf ear to principles" until my moral stand- rds have been satisfied by the form- .

My third, and last remark con- rns the fact that the brain is not n organ of thinking, but an organ f survival, like claws and fangs. It made in such a way as to make s accept as truth that which is only dvantage. It is an exceptional, al- ost pathological, constitution one as if one follows thoughts logically rough, regardless of consequences. uch people make martyrs, apostles, r scientists, and mostly end on the ake or in a chair, electric or aca- emic.

In my home country, in the turmoil of the last decades, it was almost impossible for anyone who followed thoughts through to their bitter end to survive. Those, for instance, who took Christian doctrine seriously and refused to kill were themselves killed. I myself had the great honor to be declared a traitor by my government twice—in opposite directions —within one decade. I have seen men of good faith believe the craziest *nonsense* once it brought jobs. So the scientist, when trying to make up his mind, should not give too much credence to the words *faith* or *creed*, either in himself, or in others.

Another difficulty may lie in the fact that moral laws are not always unequivocal. If morals are the rules which make living together possible, then they may change according to the conditions under which we have to live together. Bigamy is regarded as a crime in one country, while in another it may be the rule for any self-respecting gentleman. Even the most basic rule, "Thou shalt not kill," may change from time to time. At the dawn of mankind it might have read, "Thou shalt not kill inhabitants of your own cave." Politicians would like to keep it at this level.

So, what is really needed is an international "bureau of moral standards," passing out "weights and mea-

sures." If these were generally enforced or accepted, we would march toward a more hopeful future and would not have to find consolation in the fact that, after all, our globe is but a second-rate planet and so its blowing up does not really matter.

—*Science Feb.* 8, 1957

CAN YOU IMPROVE ON SILENCE?

A VISITOR to a town deep in the state of Maine joined a small group of men on a store porch and made a few remarks. No one replied and the visitor asked, "What is there, a law here against talk?" One of the natives replied, "No, but there's a sort of mutual agreement among us that nobody says anything unless he can improve on the silence. . . ."

How wonderful it would be if everybody only talked when they could improve on the silence. Should that become the custom what stretches of silence we would have, restful for the ears and for the tongues. Sessions of the legislatures would be only a fraction of the hundred and twenty days they now cover. Rumor and propaganda would get no circulation. Even fear of another war might be dismissed.

There are countless other wonderful possibilities that do not need enumerating. Everybody would have time to read a good book or to do a little quiet thinking and soul-searching and it would all be for the best. There would be more happy homes and contented families. The habit of keeping silent unless one could improve it would grow until we would say nothing unless it meant something for the good of mankind.

—San Angelo (Texas) Standard-Times

ts Your Funeral

Ford Lewis

Minister of the First Unitarian Church, Stockton, Calif.

ONG BEFORE men began to write story and leave an explicit record the past, they had developed so- isticated and elaborate ceremonies r the disposition of the bodies of e dead. Burial customs were fol- wed for the purpose of accomplish- g certain specific results and avoid- g others, both with respect to the ul of the deceased and the living dies of the survivors. It was cus- mary in primitive funeral practices, r example, to do everything possi- le to facilitate the passage of the soul om the dead body to the new envi- nment of the next world, wherever at was believed to be.

Many of the American Indian ibes buried provisions for the sup- sed journey with their dead, includ- g a supply of food and weapons of e hunt. Ancient Egyptians, living on e banks of the Nile, assumed a ferry rossing would be required in the af- r life and accordingly buried a boat ith their dead Pharaohs. Nor are ch practices confined to ancient mes. At the turn of the century it as common in the British Isles and ll over the Continent to ease the de- arture of the soul by opening all the doors and windows in a house where a death occurred.

In France, Germany and Switzerland it was not uncommon to take a tile off the roof. And among such widely separated people as the Chinese and Basutos of Southeast Africa, a way was similarly made for the easy exit of the departing spirit by making a hole in the roof. Often, however, the window, door or other aperture was permitted to remain open only an instant for fear that the spirit of the dead would return to haunt the living. Thus, negative reasons were no less powerful and important than the positive for hastening the soul of the dead on its destined way.

Funeral usages all over the world, both ancient and modern, indicate the horror of death which is universal among men. Our instinct for survival is great, and in the cessation of life anywhere we see our own end approaching. We know the bell tolls for us, too. Other animals have the same will to live but no other species has any sharp consciousness, so far as we know, of ultimate and inevitable death. A strong urge to continue existence and to extend one's existence

indirectly through procreation is probably necessary for survival. We cling tenaciously to life, perforce, in order to have it at all.

Mankind seems to be at some intermediate point on the evolutionary scale. We can neither have our cake nor eat it. We have enough instinctive drive to live on to make us extremely loath to leave this existence, but enough intelligence to know we have to. We have neither the ignorance of the brute concerning our eventual end nor the equanimity of the philosopher in the face of it. And though we know death to be inevitable, at the same time we obstinately refuse to believe it. This last ditch refusal to accept death as a cardinal condition of life is one of the most pathetic facts of human history. Edna St. Vincent Millay reflects this psychology in her poem "Moriturus" altogether too faithfully.

Withstanding death
Till life be gone,
I shall treasure my breath,
I shall linger on.

I shall bolt my door
With a bolt and a cable;
I shall block my door
With a bureau and a table;

With all my might
My door shall be barred.
I shall put up a fight,
I shall take it hard.

With his hand on my mouth
He shall drag me forth,
Shrieking to the South
And clutching to the North.

Many religions treat death as unnatural, not originally intended by the deity but visited on man as a punishment for some offense. Our version of it as given in the third chapter of Genesis, relating how our original ancestors ate the fruit of a certain tree in disobedience to the divine command, has its counterpart in other cultures all over the world. Among certain tribes in Australia, for example, it is said that men were meant to live forever. As a condition of immortality, they were not permitted to come to a certain hollow tree. But a swarm of wild bees settled in the tree, and the women wanted the honey. In spite of repeated warnings by the men, one woman began to hack at the tree with a tomahawk, whereupon a large bat flew out. This bat was Death, which was free ever after to roam the darkness and claim all that it could touch with its terrible wings.

Similar beliefs appear in religions everywhere, all presenting death as unnatural and undesirable, something to be avoided as long as possible. When the blow finally falls an attempt is often made to disguise death, and while the mourners publicly and prominently bewail the passing of the departed, the embalmers and under-

kers prepare the body to make it ppear to be merely sleeping. Modern ortuary science has developed this :ill to a high point.

Christian funerals were not originly the morbid, lugubrious spectacles ıey have become. Because of the overty of the brotherhood and also ıe hope of a speedy resurrection, serices for the dead tended to be simple ven to the point of plainness. Simple ignity was the rule throughout the rst two centuries of Christian hisory, perhaps longer, but after the rst three hundred years an elaborate ystem of rituals developed rapidly. Iaybe this was as inevitable as death self, once the dogma of bodily resurection was accepted. Not only had ıe deceased body been the "temple f the Holy Ghost," but the survivors ho buried it entertained a lively ope that it would be resurrected in ıe last days to be forever glorified. o they honored the body, often negecting the spirit.

This unfortunate emphasis on the urvival of the body, chiefly the work f the Apostle Paul in its beginnings, as perversely colored Christian thelogy throughout its development, iving it a materialistic tinge. The ogical outcome of it is the cult of orpse worship so apparent in modern uneral ceremonies. Perhaps it is norıal for a skilled craftsman to want to ıave the public see and appreciate the results of his work, but somehow the idea of preparing a dead body for ostentatious display seems to miss the whole point of a service honoring the dead. Our purpose in such a service should be to pay tribute to the life that has ended and at the same time challenge and stimulate the living to step into the breach; to profit by his mistakes and take courage and inspiration from his good example; and to assist those who remain to adjust to the new reality.

One of the paradoxes of our time is the widespread lack of sympathy with present-day services that exisits side by side with the abhorrent practices themselves. It is a curious fact that while almost everyone deplores what one English bishop has called "the hypocritical sentimentalism which gathers so densely about funerals," at the same time we are all too timid to do anything about it. As evidence of a growing trend, however, to "do something about it," consider these sample gleanings: "People of every faith and rank will agree that there is something wrong with present-day burial customs," writes a Canadian editor. "The root of the funeral problem is that we have sentimentalized death," the *United Church Observer* adds. And *MacLeans Magazine* flatly holds that "there are fates worse than death—and one of them is attending funerals."

The message of the church is a spiritual message, but in this era it has become conspicuously and unashamedly materialistic. Rather, it has allowed the undertakers to do so. The church as such has little to say in the whole matter. People consider a funeral the business of a mortician, and business is the right word. After the arrangements for the disposal of the body are made, including the date and time, the place and the manner of the disposition, the minister is called on the telephone by the secretary of the funeral director and informed of it. He is expected to drop whatever he is doing and fit as unobtrusively as the funeral parlor's ushers into the quiet and efficient handling of the event.

Today the clergyman, once the central figure in the celebration of the mystery and drama of death, is no more than a part of the well oiled machinery. He still belongs in the picture, but he takes his place discreetly along with the mounds of hothouse flowers, the morbid music, the bronze caskets and the shiny limousines .We have come a long way since the days of the "plain pine casket and the clean white shroud," but all of our "progress," it is pretty clear, has been made in the wrong direction —in the direction of a barbarity undreamed of by primitive cultures.

"The body must be dressed in its best," writes Gilbert L. Stuart in an Anglican journal, "powdered and permanent-waved, the coffin elaborate and there must be masses of flowers." He complains that the usual "procession of the curious around the open coffin" is "worse than the idolatrous Romans with their incense." Why is such outrageously shocking taste tolerated? Why is the embalming fraternity encouraged in their insistence on dressing up the corpse, putting on an ostentatious display and wasting money that might better be spent to help the living, since it can no longer help the dead?

The answer lies in two words: Public apathy. Public concern is growing, but it needs to be organized. And there is something we can do. Actually the prospects are quite encouraging. Memorial societies are being formed in scores of churches throughout the North American continent, and their number is growing. The Cleveland Memorial Society, a nonprofit organization "organized to serve those who believe in simple, inexpensive and rational funeral rites," is one of the better examples.

A group of church members who believed in prompt disposal of the dead by cremation or private burial, followed by a dignified, simplified memorial service, organized the Society several years ago. One person

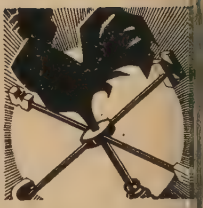
y enroll an entire family by paying required fee of $10. Two types service are provided from which member may make a selection. pe I provides that a designated neral establishment will transport body without embalming to a matory where it will be cremated, total cost not to exceed $200. rvivors may claim the ashes or ve them to be disposed of at the neral director's discretion. Type II vice includes embalming, if neces-y, after which the body is to be ced in a modest coffin selected by funeral director and private rial carried out before the memori-service. The cost is not to exceed a al of $300.

Some persons may even wish to spense with either cremation or rial and have their body used for entific purposes. Such an arrange-ent can be made with a number of outable medical schools and would rtainly be a very generous dona-n to science and of the utmost bene-to the future of humanity. The niversity of California Medical hool accepts bodies that have been lled for scientific and educational purposes. Parts of the body may similarly be willed. There is a blood artery bank, for example, at 936 N. Commerce St. in Stockton, California. The Stanford Eye Bank at 2398 Sacramento Street, San Francisco, California, and the Dawn Society, 420 Oriente Street, San Francisco, accept eyes from dead bodies. Arrangements may be made in advance.

All this may seem too unpleasant to think about as long as we are healthy and we may want to avoid the subject. But it is not one fraction as unpleasant as the funeral our survivors will have to endure unless we do something about the matter now. Actually, I can think of no more appropriate way to show our human concern than by devoting what is usable in our remains when we no longer have any need for it to humanitarian purposes. In this way it is possible even after death for a man to "lay down his life for a friend." It has long been a cardinal religious principle that "greater love than this hath no man," but until we know this from our own experience, we can not know the meaning of that supreme love.

WHEN WE FILL our hours with regrets over the failures of yesterday, and with worries over the problems of tomorrow, we have no today in which to be thankful. —Lee's Bulldog

WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

ELEVEN YEARS OF CARE

The speed with which CARE responded to the desperate need of Hungarian refugees in Austria dramatized the tremendous growth of *Cooperative for American Remittances Everywhere, Inc.*, since its inception eleven years ago.

Beginning with CARE packages delivered in Europe, the program has steadily expanded throughout the Near East, Asia and Latin America. To food and agricultural surpluses, gradually were added a book program, plow and hand-tool packages, medical supplies, resettlement and apprentice kits. Especially designed plows for Indian farmers and sewing machines for Mexican women have meant the difference between near starvation and a new hope for a decent future.

Although some centers have been closed by the Iron and Bamboo curtains and some to allow a more intensive concentration in areas of greatest need, the value of CARE overseas distributions reached the $40,000,000 mark in 1955 and CARE self-help programs reached a high of $1,880,580 in 1956.

In the years ahead, CARE's major task will be to enlist broader public support for self-help, although the needs of direct relief are not yet ended. Over thirty-five million refugees have been displaced in the last ten years. Of these, seven million are not yet permanently integrated nor resettled. Under CARE's framework, self-help means the provision of material assistance for direct training and use.

Advisory experts in each field are enlisted to guide CARE's choice of supplies, periodically evaluating results. CARE does not provide training personnel, but works closely with those who do: appropriate governmental or other private agencies, responsible local groups, the staffs of schools and libraries and hospitals. Where "know-how" is available, but the material means are lacking, CARE works through groups and individuals within the United States

providing funds for investment in achinery and raw materials which ll serve as the basis for the "village d" plan.

The National Advisory Committee CARE, the staff which carries out work throughout the world, and e hundreds of thousands of indidual donors who have made the ogram possible can look with pride on a service to humanity throughit the world which has outgrown charitable beginnings to mature to a people-to-people cooperative nture which encircles the globe. As ie of CARE's largest self-help dors has commented; "I only wish ore Americans would realize the onderful results that can be acmplished and the great personal tisfaction they will gain by direct helping people to help themselves."

* * *

ARENT-TEACHER SSOCIATION'S SUPPORT OF UN

The National Congress of Parents id Teachers through its Board of overnors recently acted for stronger nited Nations' support than ever. ie official wording reads: "The Naonal Congress of Parents and eachers supports the United Naons, believing it to be the best availle instrument for world peace. We elieve that we must diligently work r international cooperation by use United Nations channels in order to achieve economic, social, physical and spiritual welfare for all children and youth. Our immediate concern is a continued and expanded program for the United Nations Children's Fund. We support in principle the work of the specialized agencies such as United Nations Educational, Scientific and Cultural Organization; the Food and Agriculture Organization and the World Health Organization."

* * *

1956-57 BUDGET SHOWS CURRENT MILITARY COST

The appropriations made by Congress for the fiscal year July 1, 1956 to June 30, 1957 reveal $41,708,448,000, or 69.79% for National Defense and Military Security; $4,852,623,000 or 8.12% for expenses still needed to pay for past wars.

Foreign aid and technical assistance of non-military nature receives only $792,254,000 or 1.33%.

* * *

A NEW STATE IS FORMED—GHANA

Another major development, leading to the creation of a new African state, unfolded in the United Nations General Assembly in December. The Assembly took the necessary action to permit the union of the trust territory of British Togoland with the neighboring Gold Coast. This union will result in the creation of the in-

dependent state of Ghana. The Assembly has agreed to terminate U.N. trusteeship over Togoland on the date independence becomes effective. March 6, 1957, has already been set by the British administration as the date of this event. In agreeing to give up its trust, the Assembly has taken account of the wish of the Togolese people themselves as expressed in a UN-supervised plebiscite last spring.

* * *

MAJOR PROJECTS WIN APPROVAL

UNESCO took another stride forward in its efforts to concentrate its program and utilize its resources more effectively when the delegates granted overwhelming approval to the three major projects on the agenda. The vote provided for an additional $525,000 to be applied to these projects, above the amount allocated in the Director-General's budgetary proposal.

The three enterprises included in the "major project" principle are an effort to provide free and compulsory educational opportunities for children in Latin America; arid zone research calling for an integrated global study to find ways to increase the productivity of the arid and semi-arid areas in the world; and a high-popular plan to increase mutual appreciation of Asian and Western cultural values.

WHEN THERE IS TRUE brotherliness, friendliness, when there is love in your heart, then you will not talk of tolerance. Only when you feel superior in your certainty, in your position, in your knowledge, only then do you talk of tolerance. You are tolerant only when there is distinction. With the cessation of distinction there will be no talk of tolerance. Then you will not talk of brotherhood, for then in your hearts you are brothers.

—Jiddu Krishnamurti

THE AMERICAN CONCEPT OF SHARING

William O. Douglas

Associate Justice, U. S. Supreme Court

"ONE GREAT HOUR of Sharing" can demonstrate that we Americans accept foreign peoples as people, as part of the great common brotherhood of man.

When we help other people weather the storms of economic disaster, hunger and want, with no strings attached, we show them that we do not demand acceptance of our own values or conformity to our own way of life as a condition of our bounty.

That to me is the great significance of this "Hour."

When we give in this Christian manner to the peoples of the world, we help create a new unity out of the world's great diversities.

There are great civilizations in Asia which we can respect. A conviction in the truth of our own beliefs need not entail a conviction that all other beliefs are mistaken or inferior.

We recognized this great truth early in the history of our nation in the constitutional protection we gave to freedom of religion and freedom of expression. We should carry that same point of view into our relations with the Asians.

Present day Asians come to their political and economic problems from a starting point in history that is different from our own. We therefore should not judge them by the extent to which they conform to our ideas and to our way of life.

We have no mandate to mold the lives of other people in our own image. The American revolution established our right to follow our own course free from outside interference. The revolutions now taking place in Asia seek to establish the same right for the Asian nations.

Finally, we must not rely too heavily on a program of government-to-government aid. Too often the impression is left that there are strings attached to those grants or loans.

Aid on a people-to-people basis is more intimate and has less political implication. It is the handclasp of friendship, it is the smile that knows no barrier of race, language or creed.

It is this aid that helps build friendly relations of an enduring character.

This article is in the interest of the 1957 "One Great Hour of Sharing" United Appeal for Overseas relief, reconstruction and rehabilitation, through which our churches support their programs to aid the hungry, homeless and destitute abroad.

Susan B. Anthony

G. N. Radhakrishna

"AMONG ALL THE achievements of the past century, including those discoveries and developments that have transformed the lives of men and altered the very meaning of time and space, it may be doubted whether any is so profoundly significant in the long run, so beneficial as the emancipation of women," said Dag Hammarskjold, Secretary-General of the United Nations, in his address to the Eighth Session of the Commission on the Status of Women.

To achieve this objective, women of the past century had to fight a long-drawn battle under the able leadership of such stalwarts as Susan B. Anthony, Elizabeth Cady Stanton and Lucy Stone. Amongst them, Susan B. Anthony is most outstanding and is today classed with such great names as Washington and Lincoln. She is known as the "Third Great Emancipator", for the persons emancipated constitute one-half of humanity.

In recognition of the lifetime of consecrated effort that Susan B. Anthony devoted to improving the position of women, a portrait bust of her is now placed in the Hall of Fame on the campus of New York University with those of 83 other great Americans who were elected to receive this honor. She was the leader of a tenacious group of women who first dared to suggest that women had political rights. The spark that was lit enlarged into a conflagration which culminated in amending the very Constitution of America. The nineteenth amendment to the Constitution, giving women the right to vote, is the Equal Suffrage Amendment.

Susan B. Anthony was born on February 15, 1820. Her family lived comfortably as did most energetic country-folk in those days, skilled in homecrafts and proud of their thrift and industry. The following episode is symbolic of Susan's life. It was the urge for unceasing labor toward a selfless goal which she was to repeat as long as she lived.

"The spooler at the mill has suddenly fallen ill. There seems no one to take her place." Here Daniel Anthony, father of Susan, paused and looked at his children gathered around the supper table, as though waiting for a comment.

Susan, of all the children, jumped and eagerly replied: "Why, I can take Jenny's place. I have watched her work and know just what she does. Oh, father please let me try. I would so love to earn!"

Susan's mother was aghast and stared at her daughter. However, Daniel Anthony, the practical idealist, ignored her disapproval.

Next morning the mill hands were surprised to see their boss's younger daughter at work and when the news spread around the town, the folks thought it strange that the well-to-do citizen of the community should put his daughter to work in a mill. But Daniel was not bothered about it since he was an independent man.

At the age of eighteen, Susan took to teaching. The profession of teacher brought her to the portals of the Woman's Suffrage Movement. There was a Teacher's Convention at Rochester. The debate was held on "Why is the profession of teacher less respected than that of lawyer, doctor or minister?" After prolonged discussion, in which men only took part, suddenly Susan rose. "Mr. President," she said.

At the unexpected sound of a woman's voice, an instant hush settled in the hall.

"What will the lady have?" asked the President.

"I wish to speak on the question under discussion." She mustered all her courage and then began:

"It seems to me you fail to comprehend the cause of the disrespect of which you complain. Do you not see that so long as society says women have not enough brains to become a doctor, lawyer or minister but have plenty to be a teacher, every man who condescends to teach tacitly admits that he has no more brains than a woman."

In this moment of stunned surprise everyone had time to digest the acid truth. Thus she had opened the forbidden door.

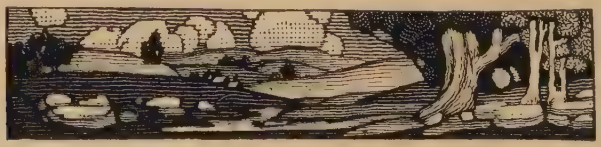
Meanwhile Elizabeth Cady Stanton, another pioneer of the Woman's Suffrage Movement, had undertaken the special work of appealing to State Legislatures. All this meant a lot of

spadework had to be done. The job of collecting petitions signed by thousands of women fell squarely on the shoulders of Susan, who in five short months canvassed 54 counties in New York, distributing tracts, speaking wherever she could and getting signatures for the petitions.

She ably continued the fight. In 1872 she cast a vote in the Presidential Election for which she was arrested. This enabled a clear-cut legal decision to be achieved that it was illegal for women to vote. In the speech that followed she said ". . . but this oligarchy of sex, which makes father, brothers, husband, sons, the oligarchs over the mother and sisters, the wife and daughters of the household; which ordains all men sovereigns, all women subjects, carries dissension, discord and rebellion into every home of the nation."

By then Susan had achieved world wide attention. She toured the continent with Elizabeth Stanton and met all the important suffragists. For more than 50 years, Susan carried on the struggle—writing, speaking, organizing meetings, directing campaigns, raising funds, appearing before legislatures, seeking to inspire others with her vision of a world in which women would share equally with men the duties and responsibilities, as well as rights, of a democratic society.

She died at the ripe age of 86 on March 13, 1906, without seeing the fulfillment of her fondest hope. But her indomitable spirit was all pervading. The last speech she made closed with the words, "Failure is impossible." —*Social Welfare*



WHAT EDUCATION MEANS

EDUCATION DOES NOT MEAN teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of the letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continuance of their bodies and souls. It is a painful continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise; but, above all, by example. —John Ruskin

Education And The Social Problem

S. J. Neill

IN ALL COUNTRIES and in every age there have been signs of more or less serious social unrest. But never before has social unrest been so widespread and so portentous of serious consequences to humanity. Various causes have been put forward to account for this. Among these supposed causes, education is charged with having done very much to produce social unrest.

Matthew Arnold used to say that the "new aim was to teach the working-man to read the newspapers." We have taught him, and he has found the tree of knowledge of good and evil: tasting its fruit he has found it bitter-sweet. He knows evil now, and sees, out of reach, a good in which he passionately claims to share. He sees the contrasts of this world, which do not grow less striking as the years go on, and he does not take them for granted.

Education is blamed in various ways. It is said to make men dissatisfied with their condition because they are educated beyond their position and requirements; or because the education is one-sided or unsuited to the man's needs or condition; or even because education fills the minds of men with hopes and longings that are very difficult or impossible to satisfy.

Solomon said, "He that increaseth knowledge increaseth sorrow." Knowledge is not necessarily wisdom, and Tennyson declares that "Knowledge comes but wisdom lingers." Science has been defined as "knowledge systematized;" and wisdom may be regarded as the finished product, fit for use, of which knowledge is the raw material.

Proverbially, "a little knowledge is a dangerous thing;" and this is often manifest in the unrest that follows the primary stages of education, whether in the individual or in the nation. St. Paul says: "Knowledge puffeth up but charity edifieth." This is true of the young pupil; his mind is so filled with what he has attained that he is unconscious of the ocean of knowledge that stretches beyond him. Humility, wisdom, and charity come later. The same is true of a people or nation.

Education may produce a "divine unrest," a constant urge upward; or may produce an unrest of quite another character— a restlessness, a dissatisfaction with ourselves and our

condition. Years ago England was blamed for the sort of education given to some of her Oriental subjects. It is said that western education, and more liberty, has produced unrest. Education is often regarded too much on the dollar basis. This is not the fault of the education, but of its limited extent, of its one-sidedness, or of the wrong use to which it is put.

The "thirst for knowledge," not simply for the sake of gaining power, or fame, or money, but for the sake of being of more use—this kind of thirst for knowledge is not very common, even in this age. Not less education but more is what is needed. Not one-sided education, but the harmonious development of the whole man, "physically, intellectually, and morally," is the urgent demand of the age.

Schools are better than jails, and much cheaper. When the spirit of selfishness is eliminated from education, and when the divine self in man, and the law of Brotherhood as a fundamental principle in nature, are taught and lived for a generation or two, the world will be fit for an advance upward of which not even the most sanguine can now form an adequate conception. Not ignorance, but knowledge which leads to wisdom, is the way of hope for men. Dr. Johnson said:

Let it be remembered that th efficacy of ignorance has long bee tried, and has not produced the conse quence expected. Let knowledg therefore, take a turn, and let th patrons of privation stand asid awhile, and admit the operation o positive principles.

There can be no real and lastin progress while ignorance usurps th place of knowledge. This is true every grade or class of society. An the best knowledge comes from sel knowledge. Good intentions count f much; indeed honesty rather tha cleverness on the part of the world lawmakers was never more need than at the present time; but benev lence is not enough, we must al know. Right intention and knowled should ever go together.

Education is a hard master. It w have no likings and dislikings. knows nothing of short-cuts. I fin working-men impatient of Histor They must not be impatient. Histo —I mean History properly taught has lessons for us all. Hence it is the experience of the race, stored u for us—and we make scarcely any u of it. We go on making the sam mistakes over and over again as the records of the past were blotte out.

All real educators endeavor to fr themselves from prejudice; and the remember that Truth is many-sided or, according to the ancient stor Truth has been broken into a thou

and fragments, and it is only by all he fragments being brought together gain, and fitted to each other, that he beauty of the perfect whole can e realized.

In education we should aim at uality rather than quantity. The visdom of the heart is a matter in vhich the nation has more need of lefinite training than it knows. The onscience of the people as a whole nust be moved. Education must ouch character.

Sometimes it is understood that he theological student must not be t man of the world; perhaps he is liscouraged from walking in the noral hospitals. So it happens that he s kept to his books till he is ordained, nd then let loose, in all his ignor- nce, upon Society. He knows Greek, f course, and perhaps Hebrew. But e does not know men—sometimes t would appear he has never made ny serious attempt to understand he mind of Christ. And yet, in the nd, it is the scholarship of the heart hat makes the divine.

There can be no class for character, no class for morals, but you can infuse character and morals and energy and patriotism by the tone and atmosphere of your Universities and your professors. This high education of men, so subtle, so indefinite, but so sure, may go on—must go on, in many ways, and frequently when we least think about it. There can be no real education, and no real reform which does not proceed from the heart, from love, not self-interest.

Love is a learnable thing; hard to learn I know, hard to practise—for it costs much—but we shall not change the world till we have learned at last, in the words of Browning:

"What love might be, hath been indeed, and is."

Jesus declared, "Love thy neighbor as thyself," to be the sum and substance of the Law and the Prophets. The Apostles Paul and John give the same teaching—"Little children love one another," for thus and thus only is the Law fulfilled.

There can be no doubt that the world has reached a very serious condition through men's forgetting they are men, and brothers. There is so *much dehumanizing influence at work;* so much of the spirit of separateness and selfishness. The present education very largely fails to correct this; it even intensifies it, in some cases. The money-basis has in very many cases taken the place of the old relationships which, whatever their drawbacks, did help to keep alive a human relationship between man and man. Education is often looked upon as something to enable a man to make money, and to make it faster than some one else. Or it is looked upon as

an intellectual achievement. The Law of Brotherhood, which is a fundamental law of Nature, has been ignored, and until it is recognized there can be no betterment for the suffering world. There must be the heart-education; the development of sympathy; a kindly understanding of one another; a patient determination to "overcome evil with good."

The advice given in that wonderful book, *Tom Brown's School-Days*, to stop trumpeting and fuss, and to make real friends among the people, comes into my mind.

Do you think that *foreign* travel will prove a better education— a more *useful* education just now—than this journeying across the gulf that estranges man from man at home? Why, in five minutes from the pleasant places where some of us dwell there is an undiscovered country where men are waiting for us with unfathomed thoughts and aspirations, of which we have never dreamed while we have been so busy blowing trumpets, and fussing ignorantly, and trying to do *for* people what we ought to do *with* them.

There is need for more education of a new type. With the increase of wealth and luxury the atmosphere of our general life has been less favorable to great ideas and purposes. There is much need for *social missionaries of a new type* who shall b men of simple and pure tastes, th declared enemies of luxury, self-i dulgence and greed whether vulga or refined; men in whom publi spirit, public duty, and social pu pose shall be practicable and guidin motives, not vague and intermitte sentiments.

Many thoughful men are awar that this "unrest" which extends t every country of the world is but sign or symptom of a critical cond tion existing in humanity. Vaguel men feel the need for somethi which old forms of thought and teac ing do not supply. The waters Truth do not change, but the cha nels may, and do, become clogged u

The "unrest" is a symptom of th fevered condition existing in Hu manity as a whole. The fevered co dition is a sign that poisonous el ments have got into the system; b it is also a sign that the Life-princ ple is there and struggling to set th system free. If Life were not there no fever and no unrest could exis Therefore the "Unrest" which we ob serve, and which we may lament, is source of hope, just as it may be sign of danger. Men cannot be helpe till they feel their need of help; an true education can follow only upo a realized need for it. The poison selfishness that has produced feve and unrest in Humanity must be over

ome by altruism, self-sacrifice, sym-athy, and love of the whole man, nd not of the intellect only. The primal duties that shine aloft like tars," must be kept to the front, and ie non-essentials put in a secondary lace. The spiritual unity of Humani-y, and therefore Universal Brother-ood, is a primary truth, and to it the first place must be given. Then other necessary things will follow in their proper places.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well
May make one music as before,
But vaster.

—o—

Letters Of Appreciation

St. Thomas, Ontario, Canada

"I look forward eagerly each month to the NEW OUTLOOK and read t thoroughly. NEW OUTLOOK is of such a high standard, both in the rticles and the manner in which they are put forth. It is thought-provoking, nd that I especially like." *Mrs. M. T. Stevens*

Lily Dale, New York

"I congratulate you for the remarkable endeavors of the New Century Foundation." *Miss Ana Luisa Branger*

Calgary, Alberta, Canada

"Our study group enjoys your publication, and we wish you well in carrying out the good work you are doing."
Keral Carsen, Calgary Study Group

Port McNicoll, Ontario Canada

"I have been reading your magazine for many years now, and I would not like to miss one issue." *G. L. Vleming*

Postville, Iowa

"I have found NEW OUTLOOK a great help in my work and I like the way you expound the doctrine of right living."
Ray R. Douglas, former Grand Master of Masons in Iowa

Wilmington, Delaware

"I think you are doing a fine job with your magazine. In fact I often quote it in an editorial or news article."
K. A. Horner, publisher, Wilmington Suburban News

The Louvre:

GALLERY OF APOLLO

EVER SO SLIGHT an acquaintance with Paris, a few months or weeks or even days, leaves an unfading impression of exhilarating life, sparkling lights, green parks and fresh gardens; of graceful bridges spanning its river; of wide avenues of trees radiating from a center and ending in spacious squares; of majestic columns, arches, palaces and cathedrals. For many days one is satisfied to enjoy the charming out-of-door life of Paris, to drive through its avenues and wooded parks, to mingle with the crowds thronging its boulevards, conscious of its gaiety and friendliness—in a word, to appreciate the city's lovely exterior before entering its many public palaces to see what Paris is like on the inside.

One of the noblest of the monuments of Paris, and the one above all others that belongs to the race as well as to France, is the Palace of the Louvre. Historically it is one of the

ost interesting buildings of Europe, ide from its importance as the de- ›sitory of the priceless and unsur- ıssed, if not unrivaled, museum of ·t. The present palace of the Louvre as begun by Francis I on the site the ancient Louvre which was the ›me of the kings of France since ıe thirteenth century. The palace as extended and beautified by gen- ·ations of kings, its imposing east ont, with its superb Corinthian col- ınnade of coupled columns, being dded by Louis XIV. The west facade an excellent example of early rench Renaissance architecture. The ıterior of the palace has been deco- ıted and redecorated from time to me by successive governments and nly a few of its apartments retain ieir original appearance. One such the great Galerie d'Apollon which ı itself is a museum in which one ould spend hours. Its walls and eiling, so rich in painting and tap- stry, form a gorgeous setting for uch relics as the swords of Charle- nagne and Napoleon which its glass ases contain.

Dumas, that endless and delight- ul story-teller, has peopled the palace f the Louvre most vividly for us with hose who really lived there in gen- ·ations past, and to his readers it ıas become a background to Cath- ·rine de Medici, the Cardinal and the Duke of Guise, to Mary Queen of Scots in her youth, when she was the wife of the French King Francis II, and to many other famous characters of history, until the royal residence was moved to the palace of the Tuileries.

This palace, begun by Catherine de Medici, was joined to the Louvre by great wings, the two buildings becoming thus one immense palace, around which centered many of the most vital events occurring in the French capital for some centuries. The Tuileries was the scene of many a memorable disaster at the time of the overthrow of the ancient French monarchy. Mobs invaded and stormed it. It was taken and retaken by the people and finally burned by the Commune in 1871. The Louvre narrowly escaped a like fate, as it too was undermined and charged with explosives and its roof watered with petroleum; but something, generally called Chance, intervened to save it while its sister palace perished in flames, and all that is left of it other than its historical associations, are the pavilions which adorned its extremities and which, now restored, form the architectural termination of the wings of the Louvre. These wings formerly connected the two palaces.

The gardens of the Tuileries which were laid out by Louis XIV's famous gardener, Le Notre, now cover the site of the demolished palace and are open to the public. Little children

play there on its lawns and around its fountains; women sit and sew there in its shade, and it is the place for loitering and promenading when the band plays on afternoons in summer.

Amid such happy, peaceful surroundings it is difficult to realize the thrilling scenes enacted here during the stormy period of the Revolution and of the Empire. Two scenes that occur to the mind are the unfortunate and humiliating flight from the palace of Louis XVI and Marie Antoinette in disguise and under cover of darkness, in sharp contrast to the pomp and circumstance with which the Imperial party assembled here to proceed to Notre Dame Cathedral for the Coronation of Napoleon. A still more recent scene was the unhappy flight of Empress Eugenie after the Emperor's defeat at Sedan. Just as the third Republic was proclaimed the prefect of police rushed into her apartment at the Tuileries shouting, "The Empire has fallen, save yourself Madame." And the last royal resident of the palace was forced to save herself by flight through the long gallery of the Louvre, down into the street and away in a hired cab.

For more than a century a great part of the interior of the Louvre has been occupied by the famous art collection now so extensive in its scope that, were there only this museum left in the world, one could still trace the history of ancient and medieval art by means of the magnificent specimens to be found in its halls of antiquities, of sculpture and of painting. Even the uninstructed in art can, to a great extent, appreciate the collection provided he makes up in zeal what he lacks in knowledge.

The museum itself will educate him who brings to it an enthusiastic interest, for surely one can value objects of art as much for the thought they give rise to, as for any approach to perfection the canvas or marble may possess. Here before the eyes is splendid array is spread a page, nay a volume, of the history of man as expressed in art.

In Egypt, Chaldea, Assyria, Babylonia, and other ancient lands, man expressed himself by recording on stone or tile, for the decoration of temple and palace, symbols of his gods, his religious rites and beliefs, his triumphs and pleasures. Wonderful examples of these records of the past are found in the Louvre and one can in imagination rebuild the palaces of Nineveh or Babylon with their massive walls of sun-dried brick, covered without by enamel tiles and within by slabs of alabaster on which were carved the triumphs of war and the pleasures of the chase. The imposing entrances of these pal

es were guarded by winged human aded bulls or lions or other mythogical conceptions.

Both Egyptian and Mesopotamian t doubtless exerted an influence up- early Greek art and hence upon cceeding art for all time. The conntional conception of the human rm of these ancient peoples culmined in the freedom and perfection form in the art of Greece. In the ouvre one can see the beginning of t in the sculptures from Nineveh, abylon and Thebes and its culminaon in the Venus of Milos and in e Winged Victory of Samothrace hich in its mutilated majesty, with eat outspread wings, stands now the foot of the grand stairway. As single figure it is perhaps the most spiring bit of Greek art extant.

The Greeks attain to a perfection of form which we can never hope to surpass and although Browning claims, in his *Old Pictures in Florence*, that the special task begun by the early Renaissance artists was to portray, not the form alone, but man himself, "to bring the invisible full into play," we are not warranted in saying that this was not equally the aim of the best art of the Greeks as also of those older races of Egypt, Babylonia and Assyria. It should be remembered, however, that a significant feature of much of Egyptian art, as also of other ancient lands, was its symbolism, portraying the powers and attributes of the soul, and that this is not found in later Greek art, nor in the art of the Renaissance.

—*Laura Bonn*

FRIEZE OF LIONS FROM PALACE OF DARIUS, AT SUSA, THE PRINCIPAL CAPITAL OF THE PERSIAN EMPIRE, B.C. 546

Nine lions, made of painted and glazed tiles, have been found and pieced together to reconstruct the perfect frieze. The ground is turquoise blue, the lions white, yellow, and green, the lower tiles gray and rose. Now in the Louvre.

Are The World And You Getting Better?

Allan A. Hunte

Minister, Mt. Hollywood Congregational Church, Los Angeles Cali

IN THE twelfth chapter of Paul's letter to the Romans there is the warning: "Be not conformed to this world" (or, as Dr. Phillips has it: "Don't let the world around you squeeze you into its mold.") Instead, adds the apostle, "*Be transformed by the renewing of your mind.*"

That warning brings each of us smack up against some hard, searching questions. Is the world successfully squeezing us into *its* mold? Or, on the contrary, are we overcoming the world and being regenerated from within?

There are voices on many sides urging us to adapt ourselves to the world, thus freeing ourselves of tension and creating happiness. Maybe every day, if you say it often enough to yourself, in every way you'll get better and better; or "battier and battier," some hard-hearted cynic might interject.

The pressure of the world—and by the world we mean our social environment, particularly its preoccupation with fear, its love of pleasure and power, does seem to be on the side of a questionable idea. The ide is that the status quo is good enoug if you leave it to the scientists, e pecially the technologists, to wor everything out. But that idea has t be examined. It really is doubtful the net result of all the gadgets pou ing out of our factories is the actu bettering of human nature. Take o item—pills. We put a lot of sto in those packaged re-arrangements molecules. Everybody seems to i taking some kind of tranquilizer u der this or that name; or vitamins capsule form. More and more of u no doubt, will be taking some chem cal or other to add years to our liv and make them less uncomfortabl We can manufacture a feeling of b ing relaxed. We can artificially c down our blood pressure. . . . Is likely, however, that we will hit a pill that will transform our huma nature?

There is one side to human natu that seems to change very little, at all. A baby baptized on a Sunda morning—was it different when came into the world from babies bo say 600,000 or 6000 years ago? N so much as we might think: there

common abiding factor irrespective of centuries. As Lincoln said, You can't repeal human nature." nd that is fairly true if he meant ne drives with which a baby is born: ney are not going to be made over y legislation nor by technology. The rand new human being brings with im many inexorable drives. They re *given*: the drive to eat rather nan be eaten; the drive to be approved or loved; the drive to have dventure; the drive to enjoy securi-; most of all, the drive to function ith all a human being is, to function as fully as possible. We can't ddenly remake or cut out *that* orig-nal constitution of human nature.

This is not to say that these ininctive tendencies with which we are orn cannot be re-channeled and iven a new direction. Because, for xample, you have an instinctive ndency to overcome obstacles with ust as much adrenalin behind and n that tendency as your ancestors id, is no reason why you have to xpress it the way they did. They vercame sabre-toothed tigers. You an gain the upper hand over lurkng, growling prejudices that are just s deadly. Your biological inheritance quips you with the passion to be ecognized? You can try Jesus' adice and, instead of lording it over eople, be among them as one who erves.

It may be that there is nothing in the world with such a sensitive growing edge as this power within us that lets a new purpose give a totally different twist to our impulses, constructively using the blind steam that boils within us.

"To anyone who asserts as a dogma that 'Human nature never changes,' it is fair to reply 'It is human nature to change itself'," says William Ernest Hocking. Obviously considering a different side to human nature than that of which Abraham Lincoln was speaking, he added, "As to structure, human nature is undoubtedly the most plastic part of the living world, the most adaptable, the most educable." Surveying all manifestations of life, it is man, he is convinced, 'in whom heredity counts for least and conscious building forces for most. Consider that his infancy is longest, his instincts least fixed, his brain most unfounded at birth, his powers of habit making and habit changing most marked, his susceptibility to social impressions keenest, and it becomes clear that in every way, nature, as a prescriptive power, has provided in him for her own displacement."

We do not have to say with Dr. Hocking, "It is human nature to change itself." Another way of stating it may be more to the point: It

is human nature to be transformed by something within and beyond itself.

Having got the point, that we ourselves do not have to be inflexible, let us now glance at our world. Is *it* getting better, so that we can safely "adjust" ourselves to it? Or put it this way: Is society becoming so humane, so saturated with a right sense of values, that we can afford to let it mold our characters?

Although "progress" in some quarters is a naughty word, although there is no escalator automatically lifting us higher and higher, although we cannot raise ourselves mechanically by our own bootstraps, the climate of the world's thinking and reacting does seem to have changed.

Back in Jesus' day "unwanted" children were taken out to the hills and abandoned there for the wolves to take care of. Today people almost fight one another for the privilege of adopting a child that 1900 years ago would have been "exposed", as the euphemism then was. Not long ago slavery was taken for granted. Slavery, we are told, still exists in Saudi Arabia, but only as a vestigial organ of society like the appendix you might not yet have had surgically removed. No one is likely to stand before the microphone of the United Nations today and declare for the world to hear that he gives this outworn habit the consent of his conscience, although it was only a few generations ago that preachers in the land of the free would wave their Bibles and invoke the curse on Ham to justify what they sincerely held to be a hallowed custom ordained of God.

Take the position of women. Are they ushered out of church today for not wearing hats? Look around. Women are now assumed to have capacities of serving the public that were simply out of the question a few centuries ago.

Labor has a new status. It is not taken for granted any more that miners have to die of silicosis. The worker now has something to say about conditions and about self-respect, and he is being listened to. That is true also of those who used to be colonies under foreign rule.

We have our little inquisitors but no inquisition, here anyway, except in quotation marks. When Protestantism was fighting for its life and so-called heretics were being burned at the stake because they refused to go against their integrity, did the saints of the Church stand up to be counted? If so, their criticism of an institution justified by headquarters has been pretty thoroughly expurgated from the records. Can you find a word of protest in John of the Cross? Today, a man's saintliness is under suspicion if he doesn't rail

his voice against local interference with civil liberties, and he has at least a chance of being heard.

Many of our mores seem to have changed for the better along with our general climate of thinking. The question remains: Is the world really getting better so that we should let it squeeze us into its mold?

We had better not forget Buchenwald and Belsen; Hiroshima and Nagasaki. Those words are symbols to make us humble. A historian taking such things into account hopes, —but he is by no means certain— that civilized man will escape this epitaph: "A God in technology; an ape in life." During World War II a propagandist from the inner fortress of totalitarianism announced that whether his side won or lost from a military point of view the totalitarian spirit would at last penetrate our souls. Is that happening? Today many a citizen nervously wants to know.

We should not claim that we know for certain that the world as a whole is getting better. Even though in some respects it is, there may be other respects in which it is forcing us unconsciously into a mold that tends to suffocate the soul.

Let's not be too sure until it is clear just what mankind proposes to do with nuclear energy. If we trigger those hydrogen warheads, there may not be many of us left to discuss the matter.

The issue is within our own deep wills, our basic desire. There God is waiting for us. I suspect that is what Arnold Toynbee is getting at when, in answer to the question "Is the world getting better?", he refuses facilely to take progress as a matter of course. He will not generalize that there has been an increase on the planet of natural goodness. He finds no ground, in the evidence available in his field, to expect "any variation in the future either for better or for worse," except in one thing: "the opportunity open to souls, by way of learning that comes through suffering, for getting in closer communion with God and becoming less unlike Him."

The core of the question is not whether the world is getting better but whether we are becoming less unlike God. Let us face ourselves for a moment to see what within ourselves can be released to empower us to stop being poured into the mold of the world and to begin to express God's creative plan for us.

We all have habits that get in the way of our being renewed in mind and transformed in spirit. What are they? Which ones are making us go backward not forward? Do we eat and sleep too much or too little? Are we learning to value people more or

less? (Are we slipping in that matter of glorifying God and actually enjoying Him?)

Of course it is difficult for us to judge ourselves competently. Our spiritual progress, forward or in reverse, we are continuously striving to know. It is only for the God within each one of us to determine whether the world is really getting better or whether you and I are getting worse. Our question has to be: What are we going to do about it?

This is what we can do. We can open our eyes to what Jesus came to show us—that God within us offering us a goal and the vitality and presence that will make us new. We do not have to despise ourselves. We can accept the fact that we are able to let His life come alive in us. Jesus was willing to die to teach who God is and what it means to have this terrifying but wonderful capacity inherent in us.

There *is* such a thing as having God's energy remold us from within. Let us dare to allow this to happen to us. It is a fact that if anyone puts himself in the current of God's grace, the kind we see in Jesus, "Behold, the now has come."

MEXICO—SCHISM OF THE SOUL

(Cont. from page 33)

rules, alphabetization and the reading of simple stories, especially prepared by CREFAL in the form of attractive illustrated pamphlets. *Mi Amigo Fortino* tells of the coming of the Revolution—that epochal point of departure for modern Mexico. *Los Conejos de Hilario* recites the story of a little boy, his family and his rabbits, with overtones of pro-social propaganda. *Juan Vive Alegre y Feliz* is an account of an Indian family's gradual acceptance of larger loyalties.

In fact, around the questions of loyalty and continuity the future of Mexico and Latin America generally probably will be resolved. In a predominately Indian village culture loyalty to the larger group—the state the nation and the world—simply doesn't exist. The villagers live in a backwash of time. Four centuries of conquest and exploitation have left them indrawn, expecting the worst.

Somehow, each successive earthshock of social revolution has failed to lift up the Indian. Father Hidalgo, today regarded as Mexico's George Washington, fomented the revolution of 1810 largely because he resented the superiority of the Spanish over

he native-born classes. Hidalgo's uprising failed and his head was hung n a basket in Guanajuato. Again, in 857, the great Juarez, himself a full-looded Oaxacan Indian, overthrew he Maximillian monarchy and tried o destroy the Church in an effort to ring social justice to Mexico. But uarez was followed by Diaz and a 0-year dictatorship, which although t welded Mexico into a nation, fur-her ignored the land hunger of the nasses. During the Diaz dictatorship he Church was left pretty much lone.

Even the hope born with the Revo-ution of 1910 has proved hope again ong deferred for the Indians. The and reforms carried out by the Revo-ution have helped. As former Presi-lent Lazaro Cardenas once said, 'When the land belongs to the vil-ages, the government will also belong o the people."

Unfortunately, Cardenas' prophecy asn't come true. Today the land in-eed belongs in great portion to the illages. Organized labor has been nthroned as an arm of the Mexican Government. But by U. S. and West-rn European standards of democ-acy, Mexico is still an autocracy. The President of Mexico is the gov-rnment of Mexico. And he rules, ather than serves, during his six-year term.

Professors come to Mexico and write books about "democracy under a one-party government." But all the analyses add up to the same thing: an oligarchic regime, financed by the government, which selects at will the governors of the states, the members of the National Congress. As Dr. Frank Tannenbaum of Columbia University points out, "a political campaign in Mexico is in the nature of make-believe . . . in fact, the election is decided by those who are going to count the votes officially, and their count is determined in advance."

In July of 1955, women, for the first time, voted in a national congressional election. Out of a total female registration of 8,941,020, nearly four million went to the polls. Sixteen were candidates for the National Chamber of Deputies, of whom four won seats.

Women's suffrage has been a long time coming to Mexico. Although the 1917 Constitution guaranteed political equality for women, the right to vote had until a little over a year ago been abrogated on the national level. Observers say this phenomenon was due to the fear of male politicos that if women's suffrage were made effective it might bring back the struggle between State and Church.

There is no question that in Mexico women are closer than men to the

Church and the home. Mexico's culture is predominately male-centered. In order properly to prepare women voters the government party (PRI) spent a considerable time recruiting and propagandizing the women. The result was that when the ballots were counted, the election indicated no great difference between the political thinking of the sexes. Additionally, the election was carried out without the usual rowdiness at the polls. Although the government ordered out the military to insure law and order, no incidents occurred.

Last year, shortly before the opening of the annual September session of Congress the Federal Electoral Commission sat in judgment on scores of contested seats for the Senate and Chamber of Deputies. The scales were weighed in advance in favor of the official government party, the *Partido Revolucionario Institucional* (PRI). The three opposition parties were given scant consideration, although they claimed victories in several districts in the July elections.

Blasting these irregularities in a fiery two-hour speech, Vicente Lombardo Toledano, head of the leftwing *Partido Popular*, hit at the Catholic Church and at the government's policy of "the poverty of the people and the wealth of the few." Mexico, Lombardo is convinced, has yet to experience its Reformation. Much tha can be casually observed throughou the country certainly tends to suppor this view.

Economist and political scientist have termed Mexico a "poor country a beautiful place in which to live an a hard place in which to make a liv ing." Mountainous, with an inequita ble distribution of rainfall, much o its land wasted by erosion, largel until the present centered upon backward agricultural economy Mexico at first glance certainly ap pears to be what Tannenbaum term it, namely, "a niggardly country with in which to nurture the human body." That it still nurtures the spirit is paradox. Dr. Tannenbaum has sum med up this paradox in the followin words:

"The identification of the India and his master as children of th same God in a measure saved th Indian's faith in himself. It gave him a claim upon life that he could no otherwise have asserted or believe in. He may have become a paria and an outcast, but he remained human being with a right to the sac raments and a claim upon justice. I the State offered the Indian a cir cumscribed status as a subject an protected him in his limited rights the Church identified him as one o the faithful and cast the mantle o the Christian faith over him."

The Art Of Bonsai

COMMON INTEREST in an oriental cult, developed in a tiny land over a period of a thousand years, has drawn fifty students to the Brooklyn Botanical Gardens. Frank Okamura, chief gardener of the Botanical Gardens' Japanese garden, demonstrates and lectures in the art of Bonsai, age-old custom of making dwarfed potted plants for aesthetic as well as spatial reasons.

Like the tea ceremony and flower arranging, a bonsai evokes thoughts of the universe and of eternity to most Japanese. Mr. Okamura sees little reason why Americans can not appreciate an art that for the Japanese represents a way of life.

"You see, every tree has its own art, and every person wants to put some of his own art in what he sees in nature," he said. "Every bonsai, like any artistic creation, has truth, goodness and beauty, and if you understand these three qualities, you can make a good bonsai."

The art of bonsai migrated from China to Japan, where there are now about as many bonsai growers as bonsai trees. Mr. Okamura, since his arrival in Brooklyn in 1947, after gardening in Florida and California,

has made about two hundred dwarfed plants.

Dr. George S. Avery, Jr. director of the Gardens, who will assist Mr. Okamura in his lectures, explains that bonsais can be made from ordinary shrubs, such as maple, pomegranate, birch, fir and azalea.

Branches are thinned and wired for shaping. The pruned roots are required to nourish less plant. Growth is eventually diminished, further branching is prevented and the tree is finally coaxed to its desired size.

It takes time, a lot of it, and not a day will go by without the need for a little snipping or cutting. "People think these things require patience," Mr. Okamura said, fondling a small hemlock. "When you are creating art, there is no question of time."

A NEW APPROACH TO FOREIGN AID

(Cont. from Page 47)

tion of approximately half that amount from other Western sources, would be sufficient to meet the capital needs of the new nations of Africa and Asia as well as our more economically advanced neighbors in South America.

This is less than half of the total foreign aid request, military and economic, which the President sent to Congress in the winter of 1956. Th MIT study emphasized that this est mate is valid only if such funds ar used to encourage sound, long-rang planning by the recipient nations.

Some of our aid will undoubtedl take the form of technical assistanc commodity grants, and commodit loans whose nature will vary con siderably among nations. Our agr

ultural surpluses in a world that cries or food and cloth can and should be urned into a major economic asset. erhaps a World Commodity Bank ill eventually provide the mechanism to facilitate their full use.

The development of such a bank s admittedly a long-range project. n the meantime, the sale of our commodities abroad should be carefully nd responsibly planned in order not o upset markets and create more difficulties than we solve.

4. I believe that nations receiving oans should be encouraged to spend portion of these loans on management contracts with relevant American, West European, or Japanese firms.

The recipient nation could send ts personnel to such firms for management training. The contracted firm would take responsibility for planning and building the factory, training its personnel, and operating t until its own indigenous managers re capable of taking over.

The central role of American business in such an overseas development program deserves urgent study. One of the principal techniques of economic assistance should be the export o Asia, Africa, and South America of first-rate American and West European technological and managerial knowledge. This inevitably places a responsibility on American business.

It will not be easy to persuade American firms to accept this responsibility on the terms which will ordinarily be offered. Yet American industry has many leaders who are ready to look constructively beyond today's dividends to tomorrow's survival.

Understanding of this kind is easily communicated in a time of clearly evident national emergency. Thus American industry was able to capture a sense of urgency during the war, and our economic system rallied spectacularly to the challenge. In time of peace, business also responded vigorously to the postwar crisis that called forth the Marshall Plan. A similar sense of urgency in Asia, Africa, and South America must be communicated again and soon.

5. We should consistently seek to associate ourselves with the fundamental economic reforms which are a prerequisite to the creation of a free society where democratic political processes can flourish. If we succeed in so doing, we will see our prestige and influence in the underdeveloped continents steadily grow.

A precise, pat rule of operation is impossible. But through tactful pressure, I believe we can encourage, in almost every situation, steady prog-

ress by recipient nations toward the equitable redistribution of land, the alleviation of economic injustice, a more democratic tax system, and the like. I must emphasize again that without this essential *human* progress, pure production gains will almost certainly create more political troubles than they solve.

6. Finally, there remains the question of economic assistance channeled through the United Nations. It has been persuasively argued that we should distribute much of our economic assistance through the U.N. and its proposed auxiliary fund, SUNFED. This has been proposed, not only to call the Soviet bluff on economic aid, but because aid so given will be far more acceptable to the recipient nations.

The United Nations might well provide an effective channel for such development funds through the establishment of an international loan agency as a subsidiary of the World Bank. Another potential distributing agency exists in the facilities of the Colombo Plan Organization.

It is important, however, that di ferences which are certain to develo over the sources of funds and thei administration should not be used t obscure the need for prompt, vigoi ous, and really adequate action.

* * *

A coherent and comprehensive ec nomic development program f Asia, Africa, and South America wi involve a departure into new realm of thinking and new areas of activit It will demand dynamic leadership the executive level of our governme a comprehensive program of publi education that only the President ca undertake and bipartisan support i Congress.

The immediate stakes may h America's ability to influence th course of events in Asia, Africa, an South America and to maintain ou expanding economic prosperity an military strength. For the longer hau I believe the stakes may be no le than the course of civilization itse in the century ahead.

THE VERY NATURE and design of religion, if I may so express it, proves even to demonstration that it must be free from everything of mystery, and unencumbered with everything that is mysterious. Religion, considered as a duty, is incumbent upon every living soul alike, and, therefore, must be on a level with the understanding and comprehension of all.

—Thomas Paine

FROM THE STORYTELLER

Happiness

A series of dialogues between a Boy (REKSA) and an Old Man (ENERES) questioner and answerer—both of them representing the author, J. Wm. Lloyd.

THE FIFTH TALK

N THE beautiful morning Eneres as putting stones into a wall when e Youth came and helped him, and lking with him, said:

"O Eneres, your words strangely ease me. though I hardly under- and them, so that I love to listen. alk to me now, somewhat about appiness." And Eneres smiled, as ey lifted a large rock together, and said:

"It is simple — Happiness is ealth."

"Health?"

"Health of the body, health of that hich moves the body—Happiness is ese, or the joy of these."

"Tell me, then, what is Health?"

"Health is to act without hindrance the action that is Beauty."

"But the other day you said that eligion was Soul-Health—is Reli- ion, then, Happiness?"

"Religion is Happiness in the soul."

"I see, Religion is health to the soul. What, then, is health to the mind?"

"Impartial search for the truth."

"What of the health of the body?"

"The most important thing in the health of the body is to be well-born —health is mainly a matter of a strong life-stream."

"Did you inherit a strong life-stream, Eneres?"

"Moderately so."

"Could you have easily lost your health?"

"Very easily."

"Have you done something to build and maintain your health?"

"Many things."

"O Eneres, you are old, but you always seem so well. Tell me what you have done to build and keep your beautiful health?"

"I have sought the sun and the open air; I have been very active; I have slept one-third of my time; I have avoided all strains and extremes; I have breathed deeply; I have kept myself clean, inside and out. I have avoided all stimulants; all drugs; I have been vigilant to resist all chills; I have eaten moderately of simple natural foods that agreed with me. I have loved Nature, appreciated Beauty, regarded susceptibility to sadness, sorrow, and worry as sin. I have trusted the intention of the universe. I have built and lived in beautiful ideals. I have kept my thought large, my purpos sincere, my will firm, my soul serene my sex pure, my heart sweet an kind."

"Is that all, Eneres?"

"It has seemed enough."

"It is little to say, but a great dea to do, Eneres."

"It is little to say, but a great dea to do."

"Have you been well, Eneres?"

"I have generally been very well. "Have you been happy, Eneres?"

"I have usually been *very* happy.

More About Happiness

THE SIXTH TALK

REKSA WALKED AWAY a little distance and then suddenly turned back.

"I feel that there is something more that could be said about happiness, Eneres. Can you tell me something more?"

"Happiness, Reksa, might be said to be an attitude of the mind, or to depend on an attitude of the mind."

"What do you mean, Eneres?"

"An attitude of ignoring and appreciating—not altogether, but largely happiness depends on this."

"How, Eneres?"

"Form the habit of ignoring th unpleasant and appreciating th pleasant."

"Can one do that?"

"Yes. We are wonderfully suscept ble to training and suggestion. Ju as certainly as a soldier can acquir indifference to fear; a pugilist t blows; a business-man to irritatin remarks; a surgeon to the sight o sores and blood; a hunter to hard ships, so is it possible to acquire an develop, on one side of one's life, real anaesthesia to all evils, disgust pangs, losses, while developing o the other side a keen aesthetic sens

veness to, and recognition of, every pportunity and possibility of beauty, oodness, gladness, benefit, and legiti- ıate joy. This habit of ignoring the npleasant creates happiness just as ertainly as thrift creates compe- nce."

"How is that possible, Eneres?"

"In this way. Feeling follows at- ntion. Keep telling yourself that ertain things are not worth attention nd you cease to notice them; tell ourself that other things are deserv- ıg of particular attention and you ppreciate more and more everything ı them that can give you pleasure."

"Are not good and evil real, then, neres?"

"They are both real and unreal. hey are relative. They are *the way ıe thing is to us.* Latently, potential- , everything is both, or they are oth in everything. They are like enii which come at your call, and hen one comes the other goes, yet oth are one and the same, and de- end on you for existence. You can ut either good or evil into a thing r take both out of the thing. What ou hate, someone else loves—look at it in his way and you will love it, too."

"But some evils are too strong and dangerous to be ignored, Eneres. I may not drink poison like water, or walk in flames like flowers."

"True. Made as we are, we cannot help regarding certain things as evils on the stage of evolution we have acquired. Evils that cannot be ignored must be resisted. Resistance is a surgical operation—a counter-evil. In such case we must find our joy in resistance, and resist in such a manner that our characters grow in beauty by the act—thus transforming the evil into good. The law of resistance is to make resistance effective, but to resist in the mildest, highest manner that can be made effective."

The Old Man was silent a few moments and then said, musingly, "Reksa, I told you that happiness was 'the action that is beauty,' and that is true, but perhaps not the deepest truth. There seems to be a deeper happiness which is a *stillness*, an inner calm ineffable in words—Peace, Contentment, the Serene Life—and that, I suppose, is a foretaste of Nirvana or Heaven."

A SENSE OF HUMOR is the best security against pride of knowledge and the conceits of the imagination. —Bell

Book Reviews

ALBERT CROISSANT

THE SUPREME DOCTRINE

By Hubert Benoit. Pantheon Books, Ind., New York, 1955. *cloth,* 246 *pp.* $4.50.

Dr. Benoit, a French psychiatrist, subtitles his book, "Psychological Studies in Zen Thought," and indicates that the application of Zen Buddhism to our lives can lead to "satori," or the mystical experience which might be characterized by the phrase "seeing into one's true nature." To define satori is to limit it and to commit an error of defining the indescribable, but the author is able to suggest the kind of experience "satori" is.

He deals with man "before satori" as under the illusion of a need to see himself as a distinct being instead of realizing his oneness with life. On the other hand, man "after satori" realizes that he has always been in "satori," that beneath the level of his awareness he was all the time of the same fabric as the one universal life which animates everyone and everything. Thus, Dr. Benoit explains the distinction between the "state of satori" which is timeless (and in which we exist always even if we are unaware of it), and the actual event in time of "realization of satori," when we become conscious of this underlying truth. The author handles particularly well this concept of the "immediate presence of satori" as against the "realization" of it which is an occurrence in time.

There are sections of the book dealing with resolving the dualities, learning to be poised and balanced by rising above the sets of opposites that pull man toward those things which he likes and drive him away from those which are painful. Dr. Benoit examines the different states of consciousness experienced by the person who seeks within and the imaginative film of thinking and imagination which is likely to stand in the way of realizing satori. He speaks of the quality of detachment and its place in this realization, that detachment in this sense does not mean giving up something but rather a natural lessening of the attraction of external

ıd worldly things. He explains that is understanding that leads to satori," without a person having to lo" something in the usual sense.

Dr. Benoit conceptualizes the main ruggle in man to be the conflict tween the Self and the Not-Self; ıe fear of ceasing to "be" or the ar of being overwhelmed by the ot-self are experienced as one. The ot-Self or environment and events ıat happen to us are in reality teach-s which point the way to "satori," ıd we stubbornly resist the lessons. o use his words, "Let us recall that ıe 'nature of things' is for us the st, the most affectionate and the ost humiliating of masters; it sur-ounds us with its vigilant assistance. he only task incumbent upon us is understand reality and to let our-lves be transformed by it." Thus e stresses that everyday life is the reatest teacher, and Dr. Benoit rites with a depth of understanding ıat would lead one to believe he eaks from experience, and not just om what he has read.

He makes some practical sugges-ons which are interesting because of ı unusual approach. 1. "Turn your ttention to your own existence—ven in the midst of activity." 2. Instead of asking yourself the ques-ons, 'How am I feeling physically?' low am I feeling emotionally, mor-lly, etc.?' ask yourself instead the question: 'How am I feeling at this moment from every point of view at the same time?' This question is conducive to the opening of inner perception, and thus conducive to 'satori'." 3. "When an emotion arises, try to broaden your awareness to include in addition to the emotion of the moment all of the infinite variety of emotions that you are not then feeling but are potentially capable of feeling. This infinity of potential feelings is more nearly the true Self, and allows the emotion which is now manifest to return to the non-manifest or infinity of the other emotions." 4. "A person suffers less in so far as he begins to relate his suffering less and less to what happens to him personally, and more and more to his universal state, which he shares with all human beings just because he is human. "In the degree in which the causes of his distress become universal in his understanding, he ceases to suffer."

The book is full of rich and thought-provoking material and is highly recommended for those who want to "search within."

—W. M. Nicholson

* * *

ANCESTORS AND IMMIGRANTS: A Changing New England Tradition.

By Barbara M. Soloman. 276 *pp. Harvard University Press.*

A hundred years ago in New Eng-

land, the "Know Nothing" party exhibited dislike for foreigners. Immigration had increased immensely; the Irish were beginning to take over many political offices; and many old New Englanders and historians began to extol the theory of Anglo-Saxon superiority. They thought that the New England town meeting was losing quality because so many attendants were Celts rather than Anglo-Saxons.

This book analyzes "the association of ideas which produced a rationale for immigration restriction," the idea being that this restriction was held to be a practical way of preserving the American ideal! This is a carefully documented case history of an important element in our country's history, an absorbing study of the ways, ideas and methods of a large group that developed distorted notions. It's odd and somewhat depressing to think of the way such a widespread movement as "Know Nothing-ism," Fascism, Bolshevism, Nazism can corrupt a large population.

* * *

PROBLEMS OF FAMILY LIFE HOW TO MEET THEM

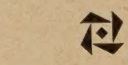
Edited by Maxwell S. Stewar $3.50.

THE GROWING FAMILY

Edited by Maxwell S. Stewar Harpers. 1956. $3.50.

Here are two most helpful book The first shows how couples can r lieve inevitable tensions of fami life and find guidance for the so tion of mixed marriages, handicappe or retarded children, working wiv and children, troubled relationshi between mates, parents and childre

The second book should also brin happiness to all sorts of people, f it counsels wisely on sex educatio discipline, training for democrac what to do about emotional disturb ances; and it does an excellent j of guiding the child through the teen



NOW

SOME DAY, in years to come, you will be wrestling with the great temptation, or trembling under the great sorrow of your life. But the real struggle is here, now, in these quiet weeks. Now it is being decided whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character cannot be made except by steady, long-continued process. —Phillips Brooks